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WILLIAM J. ROBINSON, M.D.

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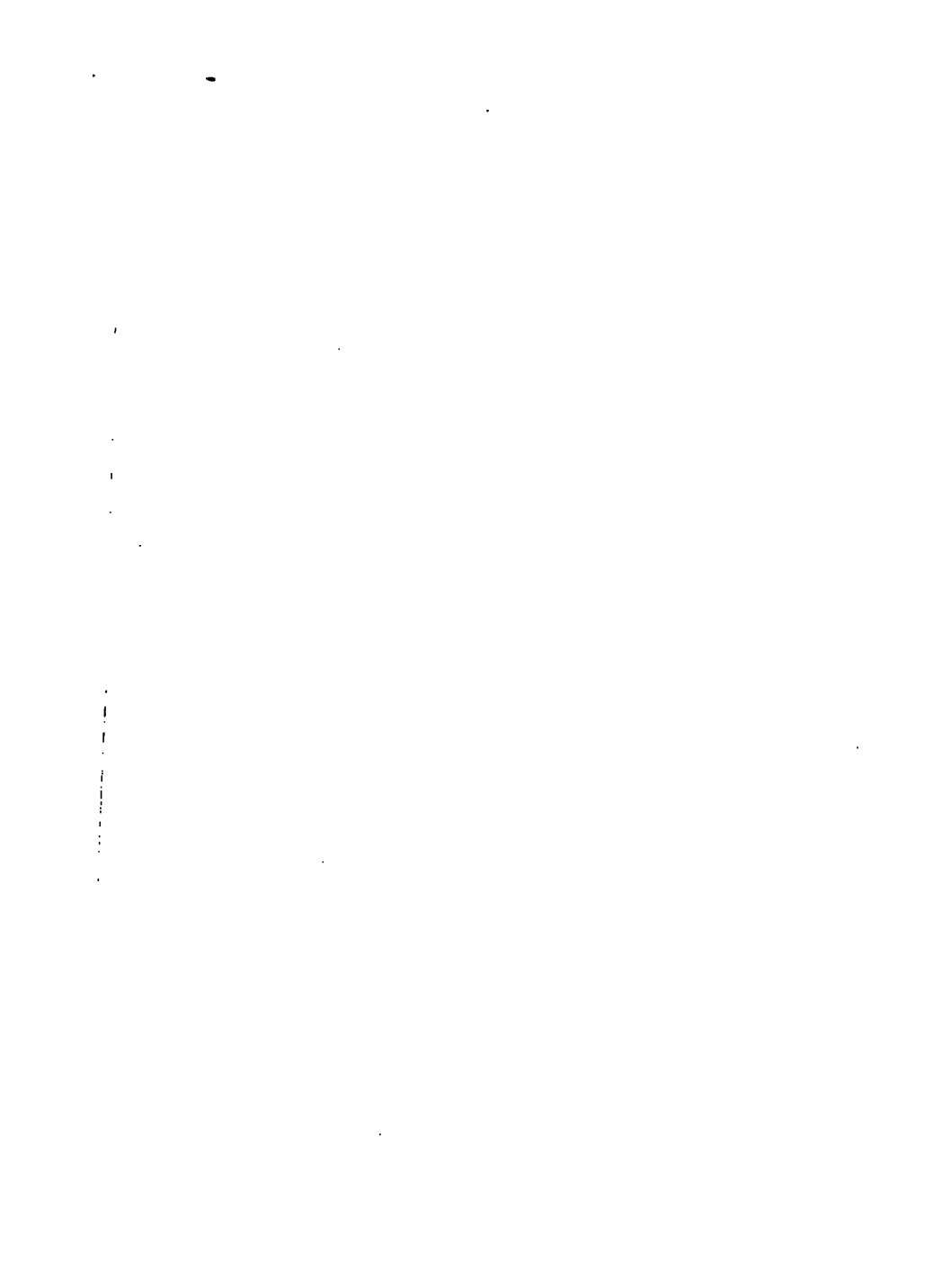
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EUGENICS, MARRIAGE AND BIRTH CONTROL

[PRACTICAL EUGENICS]

BY

WILLIAM J. ROBINSON, M.D.

Editor of The American Journal of Urology and Sexology and of The Critic and Guide, Member American Medical Editors' Association, American Medical Association, Fellow New York Academy of Medicine, New York State Medical Society, etc., etc.

Author of Never Told Tales; Sexual Problems of Today; Limitation of Offspring by the Prevention of Conception; Woman, Her Sex and Love Life; Sex Knowledge for Men; The Treatment of Sexual Impotence and Other Sexual Disorders in Men and Women; etc., etc.

No book has a right to exist that has not for its purpose the betterment of mankind, by affording either useful instruction or healthful recreation.
—W. J. R.

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PREFACE

This book is not a theoretical treatise on eugenics and heredity. It does not deal with chromosomes, unit characters, determiners—simplex, duplex or nulliplex—heterozygotes, homozygotes, etc. Nor does it have a word to say about Mendel's sweet peas. Interesting and important as these things are, they have but little relation to human heredity and to the questions: How can we improve the human stock, and who should and should not marry? These practical questions this book tries to answer. Hence the subtitle: Practical Eugenics.

W. J. R.

12 Mount Morris Park West, New York,
November 10, 1916.

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CHAPTER I

INTRODUCTION

MY religion is the Religion of Humanity. The ultimate aim of all activity should be the happiness of the human race. This is the only criterion which should be applied to every man's life work. I recognize no other standard. Whatever contributes to the happiness and welfare of the human race, and of its individual members, is right and moral; whatever contributes to its unhappiness and suffering is wrong and immoral. This is my only religion, my only morality. I recognize no other and I cannot see how any rational thinker can recognize any other standard or guide.

I have nothing in common with the theologian who tells us that we have to

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work for the glory of God and who tries to reconcile us to our present-day sufferings with promises of a future heaven, who tries to quench our hunger in this world with the hope of an everlasting banquet in the next. And I have just as little in common with the narrow, selfish individualist, who thinks that his little ego is the whole world, that he is the supreme law, that his little pleasures must not be interfered with even if the entire human race went to perdition, who has no regard for the rights or sufferings of others, and who justifies his pernicious activity or lack of activity by high-sounding phrases, by the plea of being a superman. The superman is very often a superdevil, or a disgustingly selfish prig, or a good-for-nothing lazy vagabond, who believes that the world *owes* him a living, and a luxurious living at that, no matter whether he does anything for the world or not.

Whether or not the egotists and other supermen are right in asserting that "duty

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to humanity" is a superstition, similar to the superstition of duty to God, similar to the belief in witchcraft, etc., I do not know. But whether silly superstition or the highest attainable truth, I prefer to cling to it tenaciously and use it as my working guide—until I get a better, safer and more useful formula.

With this little introduction, the reason for which will perhaps become apparent to you in the course of this essay, I will proceed.

CHAPTER II

THE TWO CLASSES OF REMEDIES

THAT there is something radically wrong in our social system, that this world can stand some improvement, that we are not all perfect specimens of physical, mental and moral development, that very few of us come up even to our own ideal, in fact that the conglomeration of individuals which we call humanity contains some pretty rotten material, we all agree. There is no dissension whatever on this point. Every normal human being who is given more or less to thinking, everybody not belonging to the class of the feeble-minded, readily acknowledges that humanity or society is afflicted with serious evils and that these

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evils need remedying. The dissensions, the disagreements, the quarrels, the rows, the recriminations commence as soon as the question of the remedy is raised. Here we hardly find two people thinking exactly alike. It would not be too far-fetched to say: as many remedies as thinking human beings.

To discuss or even to mention the various remedies that have been suggested for the improvement of the race and for the amelioration of its condition does not come within the scope of this book. But most of the real remedies suggested may be divided into two classes: the economic and the eugenic.

The representatives of the economic viewpoint believe that all the evils that afflict humanity, physical evils, mental evils and moral evils, are due to our economic conditions; that all that it is necessary to do is to remove these conditions, to change our system, and all the evils will disappear. With the representatives

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of this viewpoint, environment is everything, the individual, the material of which humanity consists, nothing. Some of them go even to the extreme of believing that material wealth or economic independence is paramount to everything else. They believe that all unhappiness arises from poverty; and that wealth is synonymous with happiness. This view, held by the average man as well as by many of our good, orthodox unsophisticated Socialists, is childish in the extreme and hardly needs any argument for refutation. Thousands and thousands of people who are independently wealthy, who are secure in a competence for life, whose vision is never troubled by the spectre of poverty, are extremely unhappy. And it is a well known fact that poverty, for instance, is not the principal cause of suicide, and the largest contingent of suicides is contributed not by the very poor, but by the fairly well-to-do and the rich. No, wealth alone is not sufficient for hap-

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piness, nor for the highest development of human character, of the human mind. But this is only in passing.

The eugenic viewpoint represents the other extreme. While not exactly altogether denying the influence of environment, the extreme eugenicist believes that all our evils reside in the very nature of the human race, of the individual human animal; that we cannot hope for any improvement unless we weed out the defective, the degenerate, the vicious, the criminal. They believe, and they can prove it by thousands of examples too, that we can be superior to our environment; that the person who "has it in him" can overcome his environment, create his own environment; in short, that instead of being the slaves of circumstances we can, if we have the stuff in us, become the masters of our circumstances. They further believe that mere change of conditions, change of political forms, of economic institutions, etc., will not do much good if the character of

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the people is not changed. They say, in short, that the right people will be happy and live a full and fruitful life even in bad conditions, while bad people will be bad and miserable in the best of conditions.

As is usually the case, neither the extreme economic view nor the extreme eugenic view is correct; or, if you prefer it, both views are correct up to a certain point. The truth is generally in the middle, and with your permission I will say that I represent the middle view. I believe that humanity will not reach its highest development, that misery will not disappear from the world until we have changed both the environment in which humanity lives and improved the stock from which human beings are bred. In other words, the changes must go hand in hand and must be both economic and eugenic in character.

With the economic remedies I do not intend to deal in this address. I do not

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in any way underestimate the importance of the economic remedies; on the contrary they are as important as or perhaps more important than the eugenic remedies proposed. I am simply leaving them out of consideration in this essay, as the subject is too large to be covered in one lecture. I am dealing with the eugenic remedies exclusively.

CHAPTER III

THE RATIONAL LIMITATION OF OFFSPRING OR BIRTH CONTROL

THE greatest and most important measure, exceeding in importance perhaps all other measures combined, for the betterment of the human race is the universal, which, however, does not mean indiscriminate, dissemination of the knowledge of the proper measures for the prevention of conception. There is no other single measure that would so positively, so immediately contribute towards the happiness and progress of the human race. It is as important from an economic as from a eugenic standpoint, and this knowledge universally disseminated would to a great extent, tho of course not entirely, render many other

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measures superfluous. This knowledge would not only save millions of mothers from the horrible, damnable condition of enforced motherhood, it would not only save millions of families from the misery and wretchedness of having to bring up more children than they can financially afford to, but it would also obviate, in countless cases, the bringing into the world of sickly, deformed or imbecile offspring. I have spoken and written so much on this subject, to me its great importance and necessity seem so clear and self-evident, that I confess that with all my desire to be patient with my opponents I have difficulty in being so; with all my determination to respect the opposing opinions on this subject, it is impossible for me to do so, for their arguments are no arguments; they disappear like foam at the merest analytical touch.

For a complete discussion of the subject I must refer you to my book: "Fewer and Better Babies, or The Limitation

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of Offspring by the Prevention of Conception," but here is a summary of my reasons why I so persistently advocate teaching the people the use of means of prevention, and why I consider this knowledge of such vital importance.

My reasons are:

1. Because I know of thousands of families who would be perfectly happy if they only knew the proper method of regulating the number of their offspring.

2. Because I know of thousands of young men who would be glad and happy to get married, but are restrained from doing so by the fear of *too many* children.

3. Because I know of thousands of young men, who, restrained from marrying by fear of too many children, have in consequence contracted venereal disease or have become addicted to dangerous sexual irregularities.

4. Because I know of thousands of women who have become chronically in-

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validated by too frequent childbearing and lactation.

5. Because I know of thousands of women who have become incurable invalids by *improper* attempts at prevention.

6. Because I know of thousands of men who are pitiable sexual neurasthenics from coitus interruptus, which they practice thru ignorance of better methods of prevention.

7. Because I know of thousands of women who have actually killed themselves, have been driven into early graves by abortions or attempts at abortions.

8. Because I know of thousands of children whose education has been neglected, who have been improperly brought up on account of the mother's inability to attend to too many.

9. Because I know of thousands of children who, born by their mothers unwillingly, in anguish and in anger, were born mentally and physically below par,

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only to be a burden to themselves and to others.

10. Because I know of thousands of children, born of epileptic, syphilitic or tuberculous parents, who should not have been born at all, because they came into life handicapped, had to fight against severe odds, lived a poor life and died an early death.

11. Because I know of many other things which on account of our prudery cannot be spoken of, but which cause boundless misery to men, women and children; and this unnecessary misery will disappear only when the people have learned the proper method of regulating the number of their offspring.

12. Because human beings are not animals, and they should have a right to say how many children they will have, how frequently they will have them and when they will have them.

The general stock objections to any advocacy of the knowledge of the means of

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preventing conception, such as that it would have a tendency to demoralize the young women, who are kept in the path of virtue only by their fear of pregnancy, or that it would have a tendency to decrease the population or entirely to kill off the race, and so forth, I have answered fully in the above referred to book, but several curious objections may be touched upon here.

One sincere Socialist tearfully laments: Just think of it, what the world would be if the mother of Darwin or of Herbert Spencer or of Karl Marx or of Bebel had used preventives and had thus deprived the world of the services of these great men! Exactly the same argument is given by another man, but being a conservative, instead of the names of Darwin, Spencer, Marx and Bebel, he mentions Napoleon, Roosevelt, Edison and Pope Leo XIII. To this infantile argument we could simply reply by asking another question: How much better off would

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the world have been if the mothers of Torquemada and Philip II and Ivan the Terrible, Alexander III, Nicholas II, Max Jukes, Richeson, Beattie, and so forth, *had* used preventives and thus had saved the world oceans of misery, rivers of blood and tears, untold agony and suffering. And then why not cry for the millions and millions of sexual relations that could have taken place but did not, and *might* have resulted in the birth of some great geniuses and philanthropists. Reasoning this way it ought to be the duty of every male to produce and every female to bear a child at least every year of their reproductive periods in the hope that of all these millions some might be great men. That all these millions would at the same time enormously increase the number of paupers, criminals, insane and degenerates, and would reduce the economic standards to such a level that the people would have to live like animals—why all this does not count. Yes, according to

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these thinkers the non-indulgence in continuous intercourse, the refusal to breed uninterruptedly, should be made a crime, because it interferes with the potentiality of the birth of great men.

Another argument which I heard very recently was to this effect: Children are the greatest and only joy of the poor, why should we force the poor to use remedies for the prevention of conception?¹ So silly is this argument that one can hardly believe it is made by a rational being, but I assure you that it is genuine. Who ever spoke of *forcing* people to use means for the prevention of conception? If a couple wants to have children, if they want to have six or eight or ten or twenty, why let them. It is their affair, if they can provide for them and bring them up properly. The only time the state would

¹ This argument is on a par with the one that we hear sometimes raised against free love: Suppose a man and a woman do want to live all their lives in a strictly monogamic marriage, should they be forced to change their partners?

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have a right to interfere would be if paupers bred children which became a public charge; but if people are well-to-do or even fairly well off and have a strong parental instinct and want to have many children, of course nobody would have a word to say. All we do demand is that people who cannot or do not want to have any children, either for economic reasons or because one or both of the parents suffers with some transmissible disease which would be the cause of deformed or feeble-minded or weakly children, should know what those means are and how to use them. What I and those who believe with me demand is that there should be no forced pregnancies, so to say, no forced and undesired childbirths.

Another argument that has been made, and made many times, by my opponents—and opponents, I regret to say, who belong to the medical profession—is that “murder is murder,” that it is just as criminal to kill a fetus three months or one

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month or one week old as it is to kill the living child or the adult. But who spoke of killing anything or anybody? This shows the stupid, careless looseness of thought of the average person, lay or professional. Time and time again when I spoke on the prevention of conception a fellow would get up and with heat and passion declare that abortion was a crime. Just as if the *prevention* of conception had anything to do with abortion! It is not a mere difference of degree, it is a difference of kind—the prevention of the spermatozoid from coming in contact with and fertilizing the ovum, or of destroying the ovum after it has become fertilized and after it has in it all the potentialities of a living human being. And I do beg, beg earnestly and sincerely, that all those who have any arguments to offer against the prevention of conception propaganda should bear clearly in mind the difference between prevention and abortion, and when discussing the former should not

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get off the track and break out into a philippic against the latter.

Another argument is that the use of means of prevention renders a woman sterile, so that when she afterwards wants to have children she cannot do so. This is absolutely and unqualifiedly untrue. Here is again confusion between prevention and abortion. It is true that repeatedly performed abortions may render a woman sterile on account of the inflammations and infections that abortions, particularly if performed by careless or incompetent hands, often set up. But properly used means of contraception have no such effect. Thousands and thousands of women use these means as long as they do not want to have any children; when they want a child, they discontinue their use and very soon afterwards become impregnated.

I will take this opportunity to answer a criticism which is directed at us every day. Many of our good men and women

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when reading my writings or listening to my addresses on the prevention of conception become impatient, and they are apt to say: "Oh, what's the use of all this writing and talking? We fully agree that the prevention of conception is morally justifiable, and economically and in every other way correct; what we want is the exact remedy." And when the exact remedy is not forthcoming publicly, they become impatient and sometimes are apt to become quite angry.

Well, my dear friends, *you* may know that the prevention of conception is right and that the knowledge of the means of prevention should be freely disseminable, but seventy-five or eighty millions of American citizens do not know it, do not think it is right. If they did we would not have those drastic laws, making the giving of the information about prevention of conception a crime, as heinous as burglary or homicide, on our statute books.

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That the people may know exactly what the penalty is for the imparting of this information, and that they may see how diabolically the law is worded, so as absolutely to cut off any escape or loophole, I will reproduce here our Federal law verbatim—and the laws on the statute books of the various states are just as bad:

UNITED STATES CRIMINAL CODE, SECTION 211.

(Act of March 4, 1909, Chapter 321, Section 211, United States Statutes at Large, vol. 35, part 1, page 1088 et seq.) provides as follows:

"Every obscene, lewd or lascivious and every filthy book, pamphlet, picture, paper, letter, writing, print, or other publication of an indecent character, and every article or thing designated, adapted or intended for preventing conception or procuring abortion, or for any indecent or immoral use; and every article, instrument, substance, drugs, medicine, or thing which is advertised or described in a manner calculated to lead another to use or apply it for preventing conception or

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producing abortion, or for any indecent or immoral purpose; and every written or printed card, letter, circular, book, pamphlet, advertisement or notice of any kind giving information, directly or indirectly, where or how, or from whom or by what means any of the hereinbefore mentioned matters, articles or things may be obtained or made, or where or by whom any act or operation of any kind for the procuring or producing of abortion will be done or performed, or how or by what means conception may be prevented or abortion produced, whether sealed or unsealed; and every letter, packet or package or other mail matter containing any filthy, vile or indecent thing, device or substance; and every paper, writing, advertisement or representation that any article, instrument, substance, drug, medicine or thing may, or can be used or applied for preventing conception or producing abortion, or for any indecent or immoral purpose; and every description calculated to induce or incite a person to so use or apply any such article, instrument, substance, drug, medicine or thing, is hereby declared to be non-mailable matter, and shall not be conveyed in the mails or delivered from any postoffice or by any letter carrier. Whoever shall knowingly deposit, or cause to be deposited for mailing or delivery, anything declared by this section to be non-mailable, or shall knowingly take, or cause the same to be taken, from the mails for the purpose of circulating or

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disposing thereof, or of aiding in the circulation or disposition of the same, shall be fined not more than \$5,000, or imprisoned not more than five years, or both."

As seen, the Federal law deals only with the penalties for imparting the information by mail. The Federal law could not if it would interfere with any information sent by express within the territory of a state, or given by people from mouth to mouth, but the laws of the various states deal with that phase of the subject, and make it an exceedingly dangerous thing to attempt to impart any information whatever about prevention of conception by any avenue whatever.

Yes, seventy-five millions of people think our laws against birth control are perfectly right. Otherwise, I say, if the majority thought they were wrong, people would not be sent to prison for their infraction. And the object of my speaking and writing is to change the opinions of some of those seventy-five millions and

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to give courage to others to speak and propagandize as I do. You must not forget that before any change in any law can be expected we must create public opinion in favor of such a change. We see exactly the same thing with the demand for "no marriage license without a certificate of freedom from transmissible disease" and for "the sterilization of degenerates and vicious criminals." When people began to advocate these measures ten years ago, they were considered crazy, or at least freaky. Now several states have actually passed these laws, the question is being discussed and taken up by our highly respectable citizens, and it is but a question of time when these two measures will become universal.

The idea of the prevention of conception is a more difficult one to get people to agree with, because it touches several vital points: it touches the labor market, it touches the supply of men for the army and navy, it touches so-called national

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greatness, it conflicts apparently with some religious precepts against prevention, and last but not least, it inspires in the hearts of our good people a holy terror that with the spread of this knowledge sexual morality will go to the dogs, that with the possession of this knowledge men and women will rush into indiscriminate indulgence. I say that it will probably take longer to repeal the laws against prevention of conception, but if we are earnest enough in our work, if we are unremitting in our propaganda, we will attain this object too—for it is right, and no measure that is for the real welfare and benefit of humanity can be sidetracked forever. Its progress may be impeded temporarily, but never permanently. And because we cannot perhaps help you to-day, is no reason why we should not work for the benefit and happiness of the people ten or twenty years hence.

And besides, the agitation itself possesses a very decided value even now, for

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it makes people inquisitive, it makes them seek for information which eventually they do get in spite of any laws. People may not wish to give the information by mail, or publicly, or to strangers who in spite of pitiful tales are very often decoys of our vice hunters, but as a rule they do not object to imparting to friends by word of mouth.

This concludes the first means for the improvement of the human race—a knowledge of the means of *prevention* of conception, of regulating the number of one's offspring.

CHAPTER IV

NO MARRIAGE LICENSE WITHOUT A CERTIFICATE OF FREEDOM FROM TRANSMISSIBLE DISEASE

AMONG the most wonderful phenomena of the present age is the spirit of unrest among the female members of the human race. Whether or not woman suffrage will prove the panacea that its adherents believe it will, or whether its universal granting will put progress back half a century as its opponents believe it will—one thing is sure: Woman refuses to remain the doll, the child, the slave that man wanted to make of her; woman is awake—if not fully awake, she is opening her eyes anyway. And she demands the right to dispose of her body as her own and not as her hus-

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band's property. She wants to know what is to become of her body when she enters the bonds of holy matrimony, for she has heard that not all is well in that sacred kingdom, in that ardently desired for paradise. She has heard some of her women friends cursing instead of blessing the day when they changed their maiden name for that of their husband. And they are beginning to ask for particulars, for details. And well it is that they are doing so.

For too many years, for too many centuries, woman has been outraged, infected, sickened, invalided, incapacitated for life, and often driven to an early grave, by the man who promised to love, cherish and protect her. Very often he did it in sheer ignorance—he didn't think he could infect anybody, he thought he was perfectly cured, or he forgot all about ever having had a disease. "It was so long ago." Sometimes he did it with perfect knowledge of the possible consequences,

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and in spite of the distinct warning of the physician. He married in the dangerous, infectious stage, because he wanted the woman's money, or it was inconvenient to delay the wedding, and so forth.

But whether infected thru the husband's ignorance, thru his carelessness or thru maliciousness, the disastrous result was always the same, and woman is getting foolish enough to refuse to continue to be a victim of man's ignorance and brutality. She begins to object to being infected a day or a week or a month after the wedding. She is beginning to ask—or we are beginning to ask for her, for the liberation of the slave never came thru the slaves themselves, but thru the fighters for liberty, thru the humanitarians—some guarantee that the marriage bed will not soon be converted into an invalid bed, that the wedding march will not be a prelude to an early funeral march.

Before discussing the matter any fur-

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ther let me give you the histories of a few cases:

Case 1. A pretty brunette, twenty-two years old. Married three years and two months. Exactly one month after the wedding—she remembers the happy day—she began to feel pain and burning in the vagina, pain on urinating, etc. She has been under treatment by various doctors ever since. She will never get well without an operation, because both Fallopian tubes are swollen, distended and full of pus. And if she has the tubes removed she will, of course, never have any children. It may also be necessary to remove her ovaries.

Case 2. Age nineteen. Married two months. She must have become infected on the very wedding night, for ten days after the wedding ceremony all the symptoms of an acute gonorrhea were in full blast. Fortunately the husband was well-to-do; she could afford almost daily treatment at the office, the home part of the

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treatment was carried out by a competent trained nurse, and in three months she was well. But it cost her a lot of pain and suffering and a pile of money. The poor can afford the former, but not the latter. How soon she will be able to have a child is also a question.

Case 3. Age twenty-eight. Married five years. Began to ail two weeks after marriage and has been an invalid ever since. All that time she has had no treatment, for the husband happens to be a cruel, contemptible brute. He told her she did not need any treatment. "It is natural for a woman to be sick after marriage," and it was no use wasting money on doctors. But finally she became so haggard-looking, got so thin and feeble that her people insisted on her seeing a doctor. She came with her husband. Of course it did not take long to find out what the trouble was. I asked for a private talk with the man, who at first strenuously denied ever having had any vene-

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real disease; but when I told him that it was no use lying, that I could find out in a minute by examining him whether he had or not, he confessed that he had had gonorrhea, but he was sure that he had been cured when he married. I examined his urine and found it full of shreds and gonococci. When I told him that it was a crime to ruin a human being like that, without even trying to cure her, his excuse was that he was afraid to send her to doctors; he was afraid they would tell her what the disease was, and as his and her parents were strict Catholics, he feared there might be trouble. And so for the fear of a little unpleasantness, he risked and ruined the life of the woman whom he had promised to cherish and protect. For she will never be a healthy, normal human being. Her entire generative organs—uterus, the ovaries and the Fallopian tubes—must come out, if an attempt is to be made to save her life. And she may not be able to stand an operation—

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so weak, so anemic, so miserable she is.

It is interesting to spend a minute or two in a consideration of the feelings of the infected wives toward their husbands. I used to be surprised to notice the good-natured, forgiving attitude toward their husbands of wives who had undergone years of suffering on account of them. But I no longer am surprised—for I see it so often. Not a grudge, not a resentment. But only in cases where the husband was kind and comradely to the wife, made a clean breast of things and did everything within his financial power to cure her. Such were the cases No. 1 and 2. The husband in case No. 3 was just the opposite—he was a low, contemptible brute, of which we have not a few, and his wife, on finding out the true state of affairs, did not hesitate long in making him know clearly and distinctly her true feelings.

Case 4. Aged twenty-eight. Married four years. Three months ago gave birth

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to a child, after a very difficult labor. The child was afflicted with ophthalmia neonatorum and is now completely blind in one eye. Only after the greatest care and attention was the other eye saved. Since giving birth to the child she has been a very sick woman, running a temperature of 101 to 103° Fahrenheit and losing flesh rapidly. She has had no intercourse since. An examination showed the presence of an abundant ichorous discharge, containing numerous gonococci. There can be hardly any doubt that she became infected soon after marriage, but the disease was of a mild, dormant character, as it often is in women; but as is also often the case, pregnancy and labor stirred up the activity of the gonococci, the numerous raw surfaces offered a favorable soil for the growth of the germs, and she got a severe acute infection. From local the infection soon became systemic and she died of gonorrheal endocarditis.

Case 5. Aged thirty-six. Married

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fourteen years. Has had *nine* miscarriages and three children, one of whom died within a few minutes, and the other two within three days after birth. The woman is very anxious to have a child, as so many good women are, and tho the husband knew that he was strongly syphilitic, and that he infected her, he did not intimate to her that there was anything the matter with her, and did not suggest that she needed treatment. The woman was considerably run down, but under proper treatment she gained rapidly in color, flesh and strength. She asked if she could soon have a living baby. I told her yes. *But* I told her it would be best for her not to have any babies just now, because the child might be born sickly, deformed or die in early infancy. Of course she would rather die than bring into the world a sickly, deformed child, and she will take good care that she does not do it. After two or three years of constant, honest treatment, if all the

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symptoms and signs are negative, she might run the chance of giving birth to a child. What has that woman's life been but one continuous round of misery, suffering and disappointment? All because the husband married her when he was in a florid, infectious stage of syphilis, and because he knew that infecting and ruining the life of his wife carried with it no penalty.

Case 6. Age thirty. Married nine years. Presents a horrible sight. Became apparently infected within the first month of her married life, for she remembers that she had a severe rash all over her body about two months after she was married. A homeopathic doctor was then consulted and he told her it was due to measles. Now her nose is deeply sunken, she has an ulcerating gumma on the left collar-bone, an immense ulcer on the left leg—occupying almost two-thirds of the circumference of the limb—and a smaller ulcer on the right leg. The soft palate

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is ulcerated thru, and her voice is of course extremely unpleasant. She has had several miscarriages, but unfortunately she gave birth to two living children also. Both are puny and sickly, one has a bad cataract on one eye, and the other is already showing signs of epileptic fits. Both are mentally below par, and if they are not fortunate enough to die at an early age they will grow up to swell the army of deviates, defectives and degenerates. Perhaps they will belong to the class of the criminally insane and will end their lives in prison.

Case 7. Pretty, charming, intellectual Mrs. X. Thirty-three years of age. Married five years. She married beneath herself socially and intellectually. But she was getting on in years, she became possessed of that unreasonable fear of remaining an old maid, and—the chief reason—she had a strong maternal instinct, and was “just crazy” to have a child. People do not suspect how strong

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this instinct is in many women. I did not suspect it myself until I saw it in my own practice. And many men would be painfully surprised if they knew the real reason why their wives married them; in many cases, I repeat, it is simply the irresistible desire to become a mother. And as they see the time passing, passing, they become seized with a subconscious fear of never becoming a mother, and then they accept the first "reasonable" offer, a man who may be very far removed from their ideal. As a rule such women are rather cool to their husbands and pour out all their love and affection on their children; they fill out their whole life. As I said above, Mrs. X. married Mr. X. principally because she wanted to be a mother. Imagine her disappointment, then her chagrin, then her despair, when year after year passed, and no sign of a child. Without her husband's knowledge she had herself examined and was pronounced healthy in every respect. She disliked to broach

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the subject to her husband, but so strong was her desire for a child that she overcame her reluctance and spoke to her husband, who pooh-poohed the matter, but she insisted and he came for an examination. She came with him. A most painstaking examination showed that he was free from gonorrhea, nor were there any signs of syphilis; in fact, he was in excellent health. A further examination, however, revealed the existence of a former gonorrhea. To the question if he ever had gonorrhea he answered in the affirmative, and further questioning also brought back to his memory the fact that he had had a bilateral epididymitis. It then became clear why Mrs. X. never became pregnant. To her anxious question whether she could have a child I was obliged to answer that it was not likely; that at any rate it would require long, long treatment. And here she broke out in sobs and her tears came down in torrents. She tried to restrain herself but could not. It

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was a pitiful picture. One could see that she felt that she was cheated—cheated of her hopes and expectations and ambitions.

Case 8. This case is very similar to the preceding one, as far as the wife is concerned. For ten years she was praying for a child, but her prayer was not answered. She was examined a number of times and found all right. The husband did not consider it necessary to have himself examined. At last she prevailed upon him. He denied ever having had venereal disease, and on examination I found that he was telling the truth. But I also found that he had but one testicle (monorchid) and that his "semen" was entirely free from spermatozoa. And here I was obliged to tell them that there was not any hope of their ever having children, that treatment would be useless and a waste of money. She did not break out in tears and sobs, but her face was a study worthy of the brush of a great painter.

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Case 9. Age thirty-four. Married seven years. Sallow, dingy complexion, anemic, poor appetite. Husband complains that she has been getting very cranky and irritable of late; almost impossible to get along with her. As a girl and in the first years of married life she was of a kind and amiable disposition and very submissive. A diplomatic questioning and examination of each spouse apart elicited the sad fact that the husband is almost completely impotent. He was suffering with frequent night emissions before marriage, and it was as a cure for this condition that a doctor advised him to get married. And he did follow this stupid, criminal advice and got married without undergoing any treatment. And his condition has been getting worse and worse since marriage, so that now both libido and potentia are almost completely absent. During her entire married life the wife has not had sexual satisfaction once. The first two or three years she

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did not mind it, as she had practically no desire. But with the awakening of her sexual instinct she has been suffering quite pronouncedly, and lately, she told me, she had begun to feel as if she could not stand it any longer.

Case 10. Age twenty-nine. Married five years. This case is similar to the preceding one. The wife came to find out if there was any reason why she could not have any children. An examination disclosed the astonishing fact, that she was still a virgin with intact hymen. Further examination disclosed the reason why: the husband was completely impotent; while libido was present, and the semen proved normal, *potentia cocundi* was entirely absent.

Case 11. She had some misgivings on accepting him, as she feared that her money and her position might be some factors in his ardent wooing. But he was so nice, so strong, and so gentlemanly that she accepted him. Even before the

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honeymoon was over she began to perceive that he was not a paragon of virtue. The chief trouble was with his love for drink. He restrained himself at first, but later on he gave unrestrained license to his appetite and then he would break out in uncontrollable fits of passion. In short, she saw very soon that she had to deal with a confirmed dipsomaniac. And now her only anxiety is not to have any children from a drunken father. But she did become pregnant, and she is bearing the child in anguish, in fear that it will be born abnormal or that it will grow up a drunkard. She was determined to get rid of the fruit of her womb; whether she changed her mind or whether she succeeded in her determination I don't know. But her life is ruined.

Case 12. When she married him she had no idea that there was anything wrong with him. Several months after marriage she discovered that he was suffering from mild epileptic attacks. He has had those

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attacks since childhood, but he did not consider it necessary to disclose the fact to her. She has had three children with him. One, a girl, seems to be quite normal; of the other two, who are boys, one is subject to epileptic fits, and the other is a high grade imbecile. He shows signs of moral depravity, is cruel to whomever or whatever he can be (to animals particularly), and when he grows up he will probably commit one or more crimes before he is made innocuous. The feelings of that mother in general, and her feelings for her husband, can be better imagined than described. And still she is unable to free herself from his importunities, she cannot leave him for various reasons, and but for the fact that she at last learned the use of the proper means of preventing conception, she would be bringing into the world more epileptics, more imbeciles, to swell the vast overflowing ocean of misery, wretchedness and crime, in which we are already wading knee-deep.

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Case 13. Mrs. N. N. No more pitiable tale could be told. A thousand times better had she never been born or had she died in infancy or had she committed suicide. For she is now a paralytic imbecile, confined to a state institution for the insane, a torment to herself and all those about her, her relatives praying for her death as a deliverance from her suffering. And she was a nice, bright, lively woman. But the husband infected her with syphilis, she received no treatment, until the symptoms became so prominent that they could not be overlooked; the disease was in a virulent form, and now she is a victim of general paralysis of the insane, and it may be two or three years before death, the deliverer, will come to her and end her sufferings. The husband has escaped any brain involvement so far. Probably because he took energetic treatment. He may still become a victim to this, the most terrible sequel of syphilis. And I don't know if it would not be poetic justice if

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he did. Not because he infected his wife, but because, on account of his miserable cowardice and selfishness, he did not see to it that she got proper treatment, tho he knew full well the gravity of the disease.

Case 14. This case is the most recent one I have seen. The couple were married just eight days ago, and last night she has already shown signs of an acute gonorrhea. Luckily they have taken the matter in hand at once, the husband did not try to conceal from his wife the true cause of her trouble, and he is willing to spend his last cent to get her well as quickly as possible.

This case is important as showing the dastardliness of the quacks, and the share in this dastardly work of our radical newspapers. For the man in this case was treated by one of the advertising quacks for two years, and that quack assured him that he was all right, that he was perfectly cured, that there wasn't any danger in

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his getting married. And the reason the man went to the quack was because he saw his ad in a radical newspaper, and he was unsophisticated enough to believe that a radical newspaper would not print any false and fraudulent advertisements. And so this poor woman has the radical newspaper to thank for her disease. I hope the unthinking will not misunderstand this remark of mine, and will not misinterpret it as an opposition to Socialist or radical newspapers. Of course they are vastly superior in their general attitude to the average capitalist or conservative journal, but in the matter of advertisements they are not as careful as they should be. In a capitalist newspaper or journal which is published exclusively for profit, like the Hearst papers, one is not surprised to find anything. But something dishonest, something fraudulent found in a Socialist or radical newspaper is doubly painful, because so inconsistent with the general policy of the pub-

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lication, and it is for that reason that we must call attention to it and that readers of radical newspapers must be vigilant and call the editor's attention to it whenever a fraudulent or quack advertisement appears.

But to return to our subject. All this misery, multiplied by a hundred thousand, could be eliminated by a very simple means: by demanding from each male applicant for a marriage license a physician's certificate of freedom from every transmissible or at least from venereal or mental disease. I know that there would be a great deal of opposition to the enactment of such a law, but with public opinion thoroly awakened and in favor of it, few legislators would dare publicly to oppose it.

I know the objections that are likely to be raised. One is that the candidates would go to unscrupulous quacks who would for a few dollars give them the desired certificate even when they were in

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the infectious stage. But this can easily be obviated by demanding that the certificate be signed by a reputable physician. No advertising quack is considered a reputable physician, and no reputable physician would risk his reputation by giving a false certificate.

Another objection is that the candidates could go to another State and get married. If all the States had such laws then of course the candidate would have nowhere to go; but even before all the States pass such laws this can be easily obviated by declaring null and void a marriage between citizens of a certain State who in order to escape the requirements of their State law went into another State to get married. This is actually done in Indiana. Residents of the State of Indiana who go into another State to get married, and return to Indiana, are subject to penalties, and have their marriage declared null and void.

The mere presence of such a law on

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the statute books would have a wonderful educational effect. The young men, knowing that before they could hope to get married they must present a clean bill of health, would be exceedingly careful in their sexual relations, would use much greater precautions to avoid venereal infection; and having had the misfortune to become infected, they would at once seek the most competent and most energetic treatment. And even without passing such a law, if merely the idea became common, many young men would consider it their duty and their wish to have themselves examined before entering matrimony, and bring a certificate of freedom from any transmissible disease to their respective brides. It is being done now among certain people, but the number is still too small to have any appreciable effect on the post-marital incidence of venereal disease. However it is becoming more and more common.

I might also say that the custom now

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prevailing in the better families of having the prospective bridegroom take out a life insurance policy for a considerable amount of money is done not only for the purpose of protecting the young wife in case of the husband's premature death, but also for the purpose of ascertaining his physical condition. The bridegroom's prospective parents-in-law do not say brutally that this is the purpose, but the bridegroom understands it. Unfortunately the life insurance examination cannot generally determine the presence or absence of gonorrhea or syphilis, except when those diseases are present in too self-evident a condition—for the life insurance examiner does not express the prostate to examine the prostatic secretion, nor does he perform the Wassermann test to ascertain the presence or absence of syphilis.

I stated that a certificate of freedom from venereal disease should be demanded from every male applicant. Some might

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ask, why not also from every female applicant, and those who are for equality of the sexes cannot see why the woman should be given privileges which the men do not possess. Theoretically there is no reason why it should not be so, but we live in a practical world and every reform advocated must have a sane, rational foundation—and the reason why I say that it is not necessary to demand a certificate of freedom from venereal disease from every female applicant is because the proportion of infected women to infected men, speaking of course of the respectable classes, is as one to one hundred. The difference may even be greater, and it seems to me absurd to subject a thousand women to vaginal examinations in order to perhaps find one who is infected. Of course, should our women become as emancipated as the men, and should they adopt the same sexual standard as the men, and should venereal disease among our unmarried women become

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as common as it is among the men, then they should be required to furnish a certificate just as well as the men. But what I said applies only to the certificate of freedom from venereal disease. As concerns mental diseases, such as insanity, epilepsy, and so forth, the requirement should now apply to women just as well as to men.

One section I would incorporate in this law—such a provision exists in Norway and there is no reason why it should not exist here—namely, that knowingly infecting a person with venereal disease should be considered and punished as a felony. It should not be necessary to prove malice, the mere fact that the person knew that he had the disease and concealed the fact from his or her partner should be sufficient for a conviction, and for rendering any marriage null and void.

It might be objected that many mental diseases, or mental taints rather, cannot be detected by an examination, and there-

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fore many people in whose families there is feeble-mindedness, insanity and epilepsy would still be married, but this possibility would be obviated by the requirement that all candidates for marriage make a sworn statement that there has been no mental disease in his or her immediate ancestry. Of course swearing falsely would subject the parties to the usual penalties for perjury.

How about people who, knowing the exact condition of their partners, decide to disregard all risks and to marry in spite of possible dangers? Would I or would I not permit them to marry? This brings up an entirely different question. Provided there is full knowledge on both sides of the true state of affairs, I would permit them to marry—but with one condition, that under no circumstances should they bring forth children. As long as there are no children the State has no right to interfere with the private affairs of two individuals. But this is an-

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other story, a story for another essay.

To show how rapidly the sentiment for the health certificate as a prerequisite to the marriage license is spreading, it is sufficient to mention that in a number of States that have no laws on the subject a number of prominent clergymen announce that they will not perform the marriage ceremony unless such a certificate is brought to them. We thus see that the discussion and agitation of public questions do have a great influence and are necessary preliminaries to the enactment of any laws. In fact no law is worth very much that has not behind it a strong public opinion formed by previous discussion, and our friends who sneer at talking, talking, and always want that something be doing, doing, are unnecessarily impatient. Talking is also doing. A word is a deed. It is often more important than the deed.

CHAPTER V

THE STERILIZATION OF THE FEEBLEMINDED, DEGENER- ATE AND CRIMINAL

WE now come to our third measure: the sterilization of the unfit. No matter how much we may believe in the importance of environment, no matter if we believe that environment is much more important than heredity in the building up of a human being, still to deny the importance of heredity would be absurd. The influence of heredity on the physical man we see every day, every hour, at every step. The direct influence on the mental and moral makeup of a human being is not so clearly apparent, but it can nevertheless be distinctly traced, and nobody who has

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given the subject any study can deny its reality.

Personally I am very far from taking for granted everything some of our eugenists say, and many of the terrible examples they give as terrible examples of heredity could on closer analysis be shown to be the result of environment. Here for instance is a case which the eugenists like to give as proof positive of the influence of heredity:

“A young man of good family, after his discharge from the Continental Army, mated with a feeble-minded girl in New Jersey. Later the young man married a Quakeress and founded a family which has since become distinguished in trade and the learned professions. From the feeble-minded daughter of the first marriage there were 480 descendants. From the eight normal children of the second marriage there were only 365 descendants.”

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The status of the descendants is as follows:

	Of the feeble-minded mother	Of the normal mother
Normal	46	362
Feeble-minded	143	0
Illegitimate	36	0
Sexually Immoral	33	1
Syphilitics	3	0
Criminals	3	0
Epileptic	3	0
Kept house of ill-fame . .	8	0
Insane	1	1
Alcoholic	24	1
Died in Infancy	82	15

Striking as this case seems at first glance, it proves nothing except the *undoubted heredity of feeble-mindedness*, and *that* I do not deny. Feeble-mindedness *is* strongly hereditary and the procreation of children by feeble-minded par-

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ents should be prevented—I will speak of this point later on. But examine all the other abnormalities in the descendant from the illegitimate mother and you will find that they can all be explained by environment.

We are told that among the descendants from the illegitimate mother there were thirty-six illegitimate children, and none illegitimate from the good mother. This is not a proof of heredity; it is a proof of poverty and low social conditions. Naturally the rich and the well-to-do do not have illegitimate children; they get properly married at the proper age; and if it does sometimes happen that the daughter of a rich family gets illegitimately pregnant, she does not have to carry the child to term—for money she can always get an accommodating abortionist who will relieve her of the undesired fruit. The poor cannot afford this and often have to carry to term the child of an illicit relationship. The same thing

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with the next point. Among the descendants of the bad mother we are told there were three syphilitics, among the descendants of the good—none. The statistician cannot be so very sure of it, for the poor man, if he gets syphilis, is unable to get treatment until the signs of the disease are so prominent that everybody can see them, or he must apply to a charitable institution where his condition becomes known. The well-to-do goes to a physician, the external symptoms are quickly removed and his history is kept sacredly secret. I know of hundreds of syphilitics who move in the best society and nobody suspects that they ever were or are now afflicted with the disease. The same applies to the next point—criminals. Among the descendants of the illegitimate mother there were three criminals, among the descendants of the good none. Poverty *is* very frequently the cause of crime, and it is not necessary to bring in heredity.—The next point deals with epileptics.

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Among the descendants of the illegitimate mother there were three epileptics. Here again we deal with a real factor. Feeble-mindedness often *does* lead to epilepsy in the descendants.—The next point is: "Kept houses of ill-fame." Among the descendants of the illegitimate mother there were eight, among the descendants of the good mother none. This of course can easily be explained by poverty. Nobody keeps houses of ill-fame out of viciousness or immorality, it is generally the economic conditions that force people to such an occupation. Of insane, we see there were the same number in both families. Alcoholics, twenty-four among the descendants of the illegitimate mother, one among the descendants of the good mother. This can be easily explained, and we certainly do not need to run to heredity for an explanation. First, poverty and example will often lead to alcoholism without any hereditary taint; and second, what I stated about sexual immorality

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and illegitimate children applies here too: the rich man may be alcoholic and nobody will know of it. He can take his booze in the privacy of the home and his neighbors will be none the wiser, while if a poor man is alcoholic he gets into the station house and the community knows about it.—Died in infancy, among the descendants of the illegitimate 82, among the descendants of the good mother only 15. Here we certainly do not need heredity to account for the difference. If we take into consideration the large number of children born from the illegitimate mother, their unfavorable economic conditions, their neglect, the difference is sufficiently accounted for.

It seems that for many years to come we will not be able to speak of eugenics, of the influence of heredity, without bringing in the notorious Jukes family. This family is always given us as a terrible example of what one bad man can do in bringing into the world criminals and in-

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sane and what an awful lot of money and trouble he may cause the State. The history of the Jukes family is briefly as follows:

“Max, the founder, was a good-natured drunken vagabond and the father of five daughters. In five generations this family numbered about twelve hundred persons, of whom the life histories of 540 were easily traced. Very few of them ever did a good thing for themselves or the State, or refrained from doing a bad one. Only twenty of the twelve hundred followed a trade, and ten of these learned it in prison; 310 spent 2,300 years in poorhouses; 300, or one in four, died in infancy; 440 were physical wrecks from debauchery; 50 were prostitutes; 7 were murderers; 60 were habitual thieves, who averaged twelve years behind the bars, and 130 were one or more times convicted of crimes. It was estimated that to 1877, when the inquiry stopped, the family of Jukes had cost the state, thru crime and

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pauperism, over \$1,250,000, or more than \$1,000 for every person in whose veins flowed the tainted blood of Max."

Look into the history carefully, analyze it, and you will see that by far the greater part of the misdeeds and crimes of the descendants of the jolly Jukes may be accounted for by poverty and by environment. It is quite natural that when children grow up among thieves they should become thieves themselves; it is quite natural when girls see their older sisters prostituting themselves they should also follow the same path. I am not at all sure but that, if the descendants of Mr. Jukes had been put into a different environment, brought up properly, given plenty of food and clothes, by far the greater number of them would have turned out model citizens and citizenesses.

As you see, I am not an extremist on the subject and do not in the least underestimate the tremendous importance of environment, and nevertheless I say that

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there are certain conditions which cannot be influenced by environment, and it is in those conditions that the State has a right to step in and prevent propagation and the corruption and pollution of the race. What are those cases? Let me give you an illustrative example or two. Proper illustrations always make a subject clearer than any amount of abstract argumentation.

A man of the lower classes and a low class man—the two are far from being synonymous—became infected with syphilis. He got a little desultory treatment and at the end of a year he decided to get married. And he got married. Our social and economic conditions are such that there is not a low, contemptible, diseased wretch of the male species who cannot get a woman to marry him if he wants to marry. Of course he very promptly infected his wife and also very promptly impregnated her. She had four or five miscarriages one after another and then,

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the virulence of the disease having to a certain extent spent itself, she began to have living children. She had eleven of them. Six very properly and very wisely, both for themselves and for the community, died in early infancy. Five unfortunately remained alive, three boys and two girls. All five are strongly hereditarily syphilitic, the stigmata in them are unmistakable. They are all feeble-minded and one is also epileptic, they are physically weak, in short, they are absolutely rotten and no good can be expected of them in any respect whatever: only evil and misery both for themselves and for the community.

In former ages when natural selection was given more sway than at the present time they would have been left to shift for themselves, and they would probably have succumbed to the struggle at a very early age, which would have been all right. But now our humanitarian instincts do not permit us to let nature work out her

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own salvation in her crude, cruel, but often beneficent, way. Our methods are more gentle, more humane, and on the whole more efficient, even tho sometimes decidedly misdirected. From the point of view of abstract justice, and of the greatest good not only to the greatest but to the whole number, the best thing would be to gently chloroform these children or to give them a dose of potassium cyanide, but in our humane and civilized age such measures are not looked upon with favor. So the State is taking care of them. The State found these five children neglected, starving, not attending school, and it decided to look out for them. It tried to put them to school to get some education, but they were found to be feebleminded and absolutely unable to acquire any knowledge, so they are kept in an institution for the support of which the people pay—and the workingmen pay proportionately much more than do the rich. It will keep them there till the age of eight-

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een or twenty-one. Then it will let them loose. Above that age the State has nothing to do with its defectives and deviates unless they become criminal or insane. And here is the point: These five human beings, three of the male and two of the female species, when let loose will at once begin to indulge their sexual instincts and they will bring forth numerous progeny, feeble-minded, epileptic, insane and criminal, and those in their turn will go on doing the same over and over, thus weakening and polluting the blood stream of the human race.

It is in such cases that I say we have a right to step in and prevent the possibility of any further procreation. Before sexual maturity those five children should be sterilized, the boys by vasectomy, the girls by salpingectomy. No casuistry, no sophistry can offer any argument against the sterilization of such defectives. It is the acme of stupidity, in my opinion, to talk in such cases of individual liberty, of

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the rights of the individual. Such individuals have no rights. They have no right in the first instance to be born, but having been born, they have no right to propagate their kind. As a matter of fact, they are not anxious to propagate, all they want is to indulge their sexual instinct, and of this they are not deprived. And if they were sufficiently rational and humane to understand the meaning of responsibility they themselves would be the first ones to demand that they be sterilized, that they be prevented from bringing unhappy creatures into the world.

Some things are going on at which you would stand aghast. I know personally of an opium fiend who is subject to periodic attacks of insanity. His time is spent between home and the lunatic asylum. And each time when he gets home from the lunatic asylum he takes his wife with his pent-up sexual passion and impregnates her. Under our social, eco-

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nomie and religious system, the wife does not own her own body, and tho the husband is repellant to that woman in the highest degree, she cannot escape his embraces. She begged me to give her some means for the prevention of conception, but under our paternal, beneficent and kindly laws if we teach such a woman how she can avoid being impregnated by her brutal husband, we subject ourselves to a penalty of five years' hard labor and \$5,000 fine. A man like that should certainly be sterilized. It is not merely our right to do so, it is our absolute duty.

There are congenital nymphomaniac prostitutes who bring a number of children into the world. Their heredity is almost invariably bad, and no change of environment can cure them. Such mothers should be sterilized equally with their children.—There are degenerates of a low type whose chief characteristic is cruelty. They show their cruelty even when they are children. They like to torture ani-

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mals or other children, they take a positive delight in seeing some living creature suffer. Such beings should be sterilized.

Should criminals be sterilized? This brings up a very important question, a question which can be answered properly only after the most careful and systematic consideration of every factor entering into the case. Our professional eugenists talk glibly of the sterilization of criminals. To them everybody who has transgressed the law or the statute book is a criminal. We who have made a study of social conditions know that not everybody who is in prison is necessarily a criminal, no more than everybody who is out of prison is a non-criminal. We know that a large percentage of our criminals are made directly by our economic and social conditions. And therefore before I would consent to the sterilization of criminals I would demand to know that the man is really a congenital criminal,

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suffering from what may be called moral insanity, who is devoid of the sense of right and wrong, to whom human suffering means nothing, who rather enjoys the destruction, death and agony of others. Such criminals should of course be sterilized. Of course it would be better still if they could be removed from the world altogether.

Briefly, I would summarize the matter as follows: All mental or moral insane, all feeble-minded, all cruel degenerates, congenital criminals and congenital prostitutes, and all paupers who, after the means of prevention have been given them, continue to breed children whom they cannot support and which become a public charge, should be prevented from propagating their kind, the men by vasectomy, the women by salpingectomy. The operation of vasectomy is a trifling one and involves no pain, mutilation, or danger to health or life. The operation of oöphorectomy or salpingectomy is a more se-

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rious one, but would be fully justified by the circumstances.

Before concluding this phase of the subject, I might explain two or three terms for the benefit of those who may not be familiar with them. You have heard me mention several times the word sterilization. To the general public the word sterilization means rendering free from germs or bacteria. But the root is the same, the word *sterilis* in Latin meaning barren, and it also means rendering incapable of reproduction, and when we speak of sterilizing a degenerate or a criminal we mean rendering him or her incapable of begetting or bearing children.

Vasectomy means the cutting out of a piece of the vas deferens. The vas deferens is a tube or duct which conducts the semen from the testicles into the seminal vesicles, which from there is discharged into the urethra. By cutting the vas deferens, or simply strongly ligating it (i. e., tying it with a string or ligature),

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we prevent any spermatozoa from passing out of the testicles; and, of course, a man with both vasa deferentia cut or ligated is incapable of begetting children. This operation is a trifling one, does not necessitate general anesthesia, can be done even without local anesthesia, does not confine the person to bed, is not painful, and does not in any way affect the masculinity of the person. Castration means removing of the testicles. That is a much more serious operation, does away with both sexual desire and sexual power, and does have a profound effect on the man's character. In the case of vicious criminals or degenerates and confirmed rapists, I would decidedly prefer castration to vasectomy, because castration seems to make such people milder and more submissive.

Oöphorectomy is removal of the ovaries. Salpingectomy is the removal of the oviducts or Fallopian tubes which conduct the ova from the ovaries into the uterus. The removal of the ovaries has a profound

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effect on a woman's character. The removal of the tubes has not, and as far as reproduction is concerned the removal of the tubes is just as efficient as the removal of the ovaries. Therefore I would advocate salpingectomy in preference to oöphorectomy.

CHAPTER VI

VENEREAL PROPHYLAXIS

MY fourth means for preventing degeneration of the human stock consists in venereal prophylaxis.

The three great physical scourges of humanity at the present day are: venereal disease, alcoholism and tuberculosis, and some maintain that venereal disease is a greater scourge than the other two combined, for the misery which it directly and indirectly causes is incalculable. It causes incalculable suffering to the individual and his immediate family, and it is one of the most terrible causes of the physical and mental degeneration of the race, and it is evident that one of the most important means for the improvement of the human stock is to prevent venereal

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disease. On this we are all agreed, orthodox and radical alike, but when it comes to the means the orthodox and radicals are at loggerheads. The orthodox have but one means for the prevention of venereal disease: namely, complete abstinence from extra-marital intercourse. This means is absolute, it is perfect. It is the only practically perfect tho not absolute preventive of venereal infection. The radical recognizes this, but he says that it is useless to advocate chastity because the human sexual instinct is stronger than any religious precept or sanitary injunction, it has disregarded all fears, scruples and punishments in the past and will disregard them in the future. Besides the radical sexologist claims that sexual abstinence or sexual repression beyond a certain age is apt to lead to a whole train of physical disorders and nervous and psychic disturbances.

He therefore looks for other means for the prevention of venereal disease. He

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looks to actual preventives and he does find that in the armies and navies where the use of venereal prophylactics is obligatory with the soldiers and sailors the incidence of venereal disease has been reduced to a minimum. Thus for instance, while the venereal morbidity in the British and United States armies is 200 per 1,000, it is in the Prussian army only 4 per thousand. In other words, 196 per thousand of the soldiers are saved from venereal disease by the use of venereal prophylactics, which is certainly a remarkable showing. And the radicals, to whose ranks I have the honor to belong, advocate the dissemination of the knowledge of the use of venereal prophylactics among the laity.

I advocate their use too, and wherever necessary I instruct my patients in their employment, and still I hesitate to affirm that the universal use of venereal prophylactics can be considered one of the unequivocal means of improving the human race, and for these reasons. First of all,

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the venereal prophylactics are never absolute, they will never protect from syphilitic mucous patches in the mouth or elsewhere, so there is always some risk. Second, it cannot be denied that the fear of venereal infection does act as a deterrent in a certain percentages of cases, which deterrent being removed would induce many men to indulge in sexual relations either at a much earlier age than they otherwise would or much more frequently than they otherwise would. In either case this would mean physical degeneration. It might also mean additional venereal infection, both on account of the greater frequency of the sexual relations and on account of the carelessness resulting from the imagined sense of security.

Venereal prophylaxis, together with a number of other measures which I outlined in my address on "What To Do With the Prostitute and How To Abolish Venereal Disease,"¹ would result in prac-

¹ See Sexual Problems of To-day.

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tically wiping out venereal disease, but venereal prophylactics alone will not do it, and while I advocate their use among mature adults and in individual cases, I do not wish to proclaim that the indiscriminate, universal use of venereal prophylactics is to be considered the fundamental means for the regeneration of the human stock. I would much prefer early marriages with a knowledge of the means of regulating reproduction than late marriages with their unavoidable concomitant—prostitution, even if the dangers of the latter are to a great extent diminished or obviated by the use of venereal prophylactics. And it is for this reason that this measure, which some would consider first in importance, as being applied to the very root of the evil, to the *fons et origo mali*, I have put at the very last. It is an excellent measure but it must be used with discrimination.

I firmly believe that by the consistent and universal use of these four means:

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namely, teaching the people the proper means of the prevention of conception, demanding a certificate of freedom from venereal or mental disease from every applicant for marriage, eliminating by sterilization all the insane, degenerates and congenital criminals, and the universal use of venereal prophylactics, the human race would in a very short time be so enormously improved physically, mentally, morally, and last but not least, economically, that one of the greatest steps toward the true millennium would be taken. Our prisons and insane asylums would lose the greater number of their inhabitants. Many of the beds in our hospitals would be vacant. There would be such an improvement in the human material that the hope of peaceful, rational living and working together, and the spirit of true brotherhood, of true human love, would not be the dream and the chimera that it is at present. The true coöperative commonwealth would then be not a Utopia, but a reality.

PART II
HEREDITY AND ENVIRONMENT

CHAPTER VII

THE MEANING OF EUGENICS

THE word eugenics, modestly and tentatively suggested by the immortal Francis Galton, a cousin of the immortal Charles Darwin, over thirty years ago, in a footnote in his work "Inquiries Into Human Faculty," has been lying dormant, as is usually the case, for many years. But it has gradually worked its way up, until it has become one of the common words in our language, is found in all modern dictionaries, is written about in medical and pseudo-medical, scientific and quasi-scientific journals, is joked about in our humorous and near-humorous publications, is on the lips of everybody who lays claim to a modicum of culture, and as is also usually the case,

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is badly misunderstood, and is given by some an inadequate, incorrect or even distorted meaning. To give but one example: With a good many people the word eugenics has become synonymous with heredity; they are under the impression that the eugenists consider heredity everything and environment nothing. It is true that some so-called eugenists do, but that is not Galton's fault. If people were in the habit of going to original sources more often than they do, many errors and false notions would be obviated. It is true that the Greek word *eugenes* means well-born, of good stock, but as Galton explains in the above referred to footnote, this is not a question of proper mating only. Here is what he says:

"We greatly want a brief word to express the science of improving stock, which is *by no means confined to questions of judicious mating*, but which, especially in the case of man, takes cognizance of *all influences that tend in however remote*

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a degree to give to the more suitable races or strains of blood a better chance of prevailing speedily over the less suitable than they otherwise would have had. The word *eugenics* would sufficiently express the idea; it is at least a neater word and a more generalized one than *viriculture*, which I once ventured to use."

And in another place he gives the following definition:

"Eugenics is the science which deals with *all* influences that improve the inborn qualities of a race; also with those that develop them to the utmost advantage."

As is seen, Galton did not disregard environmental influences and if we took the term eugenics in the broad sense in which he understood it, we would not have to create new words such as euthenics, and eudemics, for eugenics embraces them all.

In another place Galton says:

"Nature is all that a man brings with himself into the world; nurture is every influence from without that affects him

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after his birth. The distinction is clear; the one produces the infant such as it actually is, including its latent faculties of growth, of body and mind; the other affords the environment amid which the growth takes place, by which natural tendencies may be strengthened or thwarted, or wholly new ones implanted."

There is no disregard here of environment as an important factor in the development of the individual. And as a matter of fact no rational eugenist denies the great importance of environment and post-natal influences on the individual and the race. The only distinction between the true eugenists and the environmentalists is that the former consider the inborn qualities of an individual superior to environment. As Galton says:

"When nature and nurture compete for supremacy on equal terms (in the sense to be explained), the former proves the stronger. It is needless to insist that neither is self-sufficient; the highest nat-

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ural endowments may be starved by defective nurture, while no carefulness of nurture can overcome the evil tendencies of an intrinsically bad physique, weak brain, or brutal disposition."

To this statement it seems to me any environmentalist should be willing to subscribe.

CHAPTER VIII

THE HEREDITARIAN AND ENVIRONMENTALIST

AS stated, no rational eugenist denies the great importance of environment in developing the individual's potential talent and characteristics, and no rational euthenist will deny the importance of heredity, of good blood, of sound parentage. Nevertheless there are two camps, determined by the importance attributed by each camp to heredity and environment respectively. The out-and-out eugenist, or let us say the extreme eugenist, is apt to look rather with contempt at all or most social endeavors to ameliorate the condition of the people. He is apt to look with antagonism at various medical and philanthropic agencies which

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aid the crippled and attempt to save the weak and deformed. He is apt to look with contempt at the socialist movement, for instance, because as he says the socialist attaches an undue value to economic and material conditions, and overlooks the importance of good racial stock. While not willing to come out openly as denying the importance of environment, he nevertheless claims that good stock is paramount to everything. As one eugenicist says: "Experimentally and statistically there is not a grain of proof that ordinarily environment can alter the salient mental and moral traits in any measurable degree from what they were predetermined to be thru innate influences."

The extreme environmentalist, on the other hand, is sure to see the cause of all evil in our economic conditions. He sees a criminal, a lunatic, a vicious brute—he has the cause ready. It is all economic conditions. The narrow theory of economic determinism has a tendency to be-

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fog some pretty clear minds, and to distort their perspective on many important questions.

Both the hereditarian and the environmentalist, the eugenist and the euthenist, are right, and both are wrong. While it is not exactly a profitless task to try to determine which is of greater importance for the weal or woe of the race, heredity or environment, the best results will be accomplished only when we bear in mind the importance of both factors and try to improve both.

CHAPTER IX

THE PSEUDO-EUGENISTS

AS everybody creates his god in his own image, according to his own intellectual and moral standards, so very often a great movement becomes degraded and distorted because thru one or more features in it it attracts a number of people who are not intellectually capable of fully comprehending it and they drag it down to their own level. These overzealous or fool friends hurt a movement more than its pronounced enemies do. Just as the great socialist movement is hurt by its extreme, overzealous, ignorant or selfish members, so the eugenic movement is being hurt by some of its grotesque, barnacular (I do not know if this adjective will pass muster) adherents.

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Some have an idea that anybody who is not a churchgoing member and differs in any way from the dull, smug, respectable, platitudinous mediocrities is an abnormal, and is a proper subject for the eugenists. Some of these pseudo-eugenists would, if they had the power, castrate or sterilize every man or woman who is not strictly moral according to *their* standard of morality, who smokes, drinks a glass of beer, indulges in illicit sexual relations, or dares to doubt the literal veracity of the Bible. I am not joking or exaggerating. As editor of *The Critic and Guide*, which is known as a journal that devotes a good deal of space to birth-control and eugenics, I am honored frequently with contributions from physicians and laymen who consider themselves eugenists, and who, some of them, are quite prominent in their respective States. You would open your eyes very wide if you could read the inane drivel contained in some of those articles. One launches into a twenty-page tirade

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against tobacco, as the cause of all immorality and degeneracy; another one selects alcohol as his target, but not alcoholism or alcohol in excess—no, even in the most moderate quantities it is “humanity’s curse, and the cause of all evil, misery and poverty.” A third one has a special hatred towards the stage and considers the closing up of all theaters as one of the greatest “eugenic” measures. For the theater stimulates sensuality, sensuality leads to illicit sexual relations, illicit sexual relations lead to venereal disease, venereal disease leads to the decadence of the race, and there you are! Another one, a very ardent advocate of vasectomy, would, if he had his way, subject to this operation, so that they might not transmit their criminal tendencies to their offspring, all anarchists, socialists, atheists, free-lovers, paupers, in addition to criminals, syphilitics and degenerates.

Of course, we have nothing to do with these amateur or pseudo-eugenists, and we

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are not to be held responsible for their grotesqueries and extravaganzas. Nor need we feel alarmed at their activity or propaganda, for there is not the slightest chance that they will ever be put in a position of power where they will be able to do what they think they would like to do. Their very absurdities will lead to an opposition of another kind, an opposition which will fight every eugenic attempt. The worst of these pseudo-eugenists is that they render ridiculous and thus retard the advancement of true eugenics; but to be alarmed at them there is no cause.

CHAPTER X

IS BLOOD STRONGER THAN ENVIRONMENT?

HERE are some facts which go to prove the eugenist's position that blood is more important than environment. One case reported by Davenport is as follows: Both father and mother are normal; father is an educated, respected physician; mother is a woman of talent, who has always been normal mentally and physically, except for some migraine and chorea in girlhood. They have two boys. One is normal, truthful and lovable, the other is a liar and a thief. The mother's father, whom the children never even heard of, was a drunkard and was involved in a murder.—I myself know a clever physician, with a big practice, who is normal in every way, except that in

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former years he was an excessive drinker. His wife is also perfectly normal. The child that was conceived in his alcoholic days was brought up amidst all comfort. He had all the pocket money he needed, nevertheless he turned out a thief and a burglar. Everything possible was done to reform him, to keep him from vicious companions, but to no avail. He was convicted for his last burglary, at the age of twenty-one, and is now serving his sentence in Sing Sing. Will the environmentalist, or narrow socialist, still affirm, in view of such facts, which are quite numerous, that all stealing and burglary is due to economic conditions?

Some of you may be familiar with the history of the Zero family, which has cost the little republic of Switzerland so much trouble and so much money. Several generations back a vicious, degenerate male contracted a marriage with a degenerate female, and as the degenerates multiply very rapidly there were hundreds of de-

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scendants of this fine stock. One hundred and ninety of them were known to be alive in 1905, and the characteristics of these people were vagabondage, thievery, drunkenness, mental and physical defects and general "immorality." As long as half a century ago, namely in 1861, an attempt was made to improve the environment of many of these Zero children. They were taken away from their vicious surroundings and placed in good families; but we learn that this philanthropic endeavor was a complete failure, for every one of the Zero children either ran away or was enticed away by his relatives. Recently a similar experiment was tried in Glasgow. Pauper children were boarded out among the respectable natives of the Western coast. The results were far from satisfactory. The little citizens of the Glasgow slums have created a rowdy and even criminal element in these formerly quiet villages, and another slum area is in process of formation.

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I will confess that to me these two experiments are not quite conclusive. Before they would carry conviction to me, I would have to know the exact character of the people to whom the members of the Zero family and the children of the Glasgow slums were boarded out. We know that as a general thing the families who take orphans and criminal children for two or three dollars a week are themselves not of a very high standard, and their methods of dealing with these abnormal and hypersensitive children could not have been ideal. We are not sure that the children were not taunted with their low origin and that brute force was not used to make them good. It takes pretty high class parents to properly bring up *normal* children; to bring up abnormal or vicious children requires a much higher grade of educators than is to be found among the "poor but respectable" natives of either Switzerland or Scotland. And I am not surprised that the children remained as

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tough as they were before, or, unable to stand the monotony and the killing religious atmosphere of their new environment, ran away. As I say, these experiments en masse are not conclusive. But we all know of individual cases of children who were born amidst the best surroundings, who were surrounded with loving care and solicitude, and who turned out vicious or criminal, and on whom all efforts at reclamation were in vain.

CHAPTER XI

WHO ARE THE UNFIT?

ONE of the objections raised to eugenics by its opponents is that there is no criterion by which we can determine as to who is fit and who is unfit. They are afraid that in our anxiety to eliminate the unfit we might condemn to segregation or sterilization many people who are fit. Who is great enough, they say, to determine the fitness or unfitness of any individual in the human race, and who will determine the fitness or unfitness of the examiners themselves?

There are a great number of people in this world, who, because there are certain borderline cases on which decision is difficult would discredit any movement which attempts to deal with cases on which de-

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cision is not difficult. There are certain microscopic organisms about which it is impossible to decide whether they belong to the vegetable or animal kingdom. This does not mean that there is any difficulty in differentiating between a cow and a potato. Because there are a few moments at dusk when it is difficult to say whether it is day or night it does not mean that we have any difficulty to decide between 11 A. M. and 11 P. M. And because there are a few cases on the borderline about which there may exist some difficulty in deciding whether they are normal or abnormal it does not mean that there would be any difficulty in deciding the classification of a gibbering idiot, of a patient with dementia precox or with general paresis, of a feeble-minded moron, of an imbecile cretin, of a confirmed brutal criminal, or of an incurable epileptic. To avoid any possible injustice or error the eugenists would deal only with cases about which no doubt could be pos-

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sible. All borderline or questionable cases would be left alone, and there is not the slightest danger that anybody would be unjustly segregated or sterilized. The safeguards of individual liberty are too strong, in Anglo-Saxon countries particularly, for any one to fear any such danger.

As to the objection that sterilization is a cruel and unusual punishment and that we have "no right" to interfere with the "most sacred" of human functions, the function of reproduction, I will merely say that to me this objection is puerile and silly. The criminal seldom objects to being deprived of the function of reproduction, while the feeble-minded and the insane have no rights whatever in the matter. Being incapable of discharging any of the functions of social beings, society need not ask them their permission for certain procedures which it considers necessary for its welfare. We have no right to make the insane suffer, but we certainly have a

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right to prevent them from reproducing.

As to the criminal, society does deprive him of his liberty, incarcerates him—so why has it not the right to deprive him of a function the exercise of which is apt to be very injurious to the race? And I will say here, in passing, that personally I would be in favor of the sterilization, preferably by castration, of all brutal criminals, such as pimps, burglars, gunmen, etc., and this *entirely independently* of the question whether their criminality is transmissible to their offspring or not. For, assuming even that criminal traits, like those of the burglar, rowdy, pimp, etc., are not transmissible, their environment certainly is, and we cannot think of the offspring of criminals growing up other than criminal; not on account of heredity necessarily, but on account of the horrible environment.

Society cannot prevent the birth of all the unfit and degenerates, but it certainly has the right to prevent the birth of as

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many as it can. The sentimental objection that the criminal is not responsible for what he is, and therefore we have no right to do to him this or that, is also worthless. The tiger is not responsible for what he is and still society would not permit any savage beast roaming about undisturbed in its midst merely because nature created him so, and when it comes to distinctly and unquestionably anti-social acts, a human being has no more rights than an animal. We pity the paranoiac, we pity the insane, we pity the degenerate, but none the less we have not only the right but it is our duty to prevent the paranoiac, the insane, and the degenerate from reproducing their kind, from polluting the racial stock, and from being a social and economic burden to the sane, the normal and the healthy.

A minor objection to sterilization may be referred to here. The opponents of sterilization of criminals and the feeble-minded say that this measure would prove

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a menace to the community in the following way: with their sexual libido and power unimpaired, and knowing that they are free from the danger of impregnating and becoming impregnated, they would give themselves up to unrestrained licentious debauchery, and would thus become great sources of venereal infection. To this I will say that criminals, degenerates and the feeble minded do not refrain now from sexual indulgence thru fear of impregnation or thru any other considerations.

CHAPTER XII

INFLUENCE OF BELIEF IN HEREDITY ON DISEASE

I AM a profound believer in the power of the spoken and written word, in the influence of a man's beliefs on his life and conduct. Particularly when a man is on the borderline, vacillating between two lines of conduct, can a book or a lecture change his entire line of thought, his method of looking at things, and with this his life conduct. I admit it is true that when a man is vacillating between two lines of thought, he will select that line which will accord best with his feelings and sentiments, which will give him so to say an absolution for his action or non-action, which will justify him in his own eyes in his conduct towards his fellow-men. But there is no doubt that certain

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currents of thought, certain prevalent ideas and theories induce men to do certain things frequently, boldly, unblushingly and boastfully, which they would otherwise do rarely, hesitatingly, secretly or not at all. And many of the world's great thoughts are crassly misunderstood and degraded to ignoble selfish uses.

Darwin's theory of the survival of the fittest has been distorted and has been used by dishonest and piratical would-be supermen as an excuse to ride roughshod and trample upon their weaker fellowmen. I am not referring only to captains of industry but to ordinary mortals who use Darwin's theory as a cloak for egotistic, sometimes dastardly, actions towards their fellowmen and even friends, and who stifle the protest of their conscience against the sufferings they cause with the excuse: "This is the law of nature, the weak must yield to the strong; the fittest must survive, and in the process of elimination of the unfit suffering is inevitable."

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The distorted belief in the immutable fatalistic fixedness of the cruel laws of heredity is responsible for an incalculable amount of damage. The damage is of a twofold character, physical and spiritual. We all know what a tremendous influence the mind has on all our bodily functions, what depressing, debilitating effects are produced by the monster of fear. Constant fear that we are sure to get a certain disease may bring on that disease, or if not that disease, then by debilitating the body it renders it an easy victim to other diseases. And the fatalistic belief that "I am going to die of this disease because my father or mother died of it" is responsible for many unnecessary deaths. I knew a family. The father and mother died of tuberculosis. A boy and a girl were left. At the age of 17-18 they both began to show signs of incipient tuberculosis. The boy was of a fatalistic turn of mind. "No use doing anything." He was sure that it was decreed that he should

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die of tuberculosis, and that was all there was to it. It was almost impossible to make him pursue any kind of treatment. When relatives insisted, he would go to the doctor, but he would not follow directions, would leave the medicines three-quarters unfinished, and insisted on keeping up with his work. At the age of twenty-four he died of a pulmonary hemorrhage while at work. The sister, one year younger, tho much weaker and frailer than her brother, had made up her mind that she would fight the disease to the last ditch. She did not believe that she must die just because her father and mother died. She did not reason or ask any questions why, but just followed instructions religiously, took all the fresh air and all the medicines she was ordered to (yes medicines too, for tho it is somewhat old-fashioned, I still believe with some good old-fashioned physicians like Jacobi and Beverley Robinson that drugs are of great *adjuvant* value in the treatment of

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pulmonary tuberculosis) and she is now alive and well. She is small, frail and not very robust, but of her tuberculosis there is no trace.

Diseases of the kidneys may be induced or aggravated by worry, and I am convinced that many people have worried themselves into Bright's disease because one of their parents or relatives died of that disease. It is also possible that diabetes may be caused by worry.

Particularly pernicious is the belief in heredity in cases of mental disease. A person whose parents or near relatives suffered with insanity carries a terrible burden with him. The fear that he may fall a victim to that disease, which is much worse than death, is always with him like a nightmare, weighs him down and depresses him, and has a deteriorating effect on both the psychic and somatic functions, and no doubt is not infrequently the direct cause of insanity.

There is no intention to deny the in-

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fluence of heredity in certain diseases, but it is very important to bear in mind that the influence of heredity has been exaggerated, that the lay and even the medical profession has taken the idea of heredity in too absolute a sense, and that we must change our ideas on the whole subject very radically.

Feeble-mindedness is strongly hereditary, but feeble-mindedness, as stated elsewhere in this book, is not in the same category with insanity.

CHAPTER XIII

HEREDITY AND CONDUCT

THE belief in the immutable fixedness of heredity, in the preformation or predetermination of all our qualities and defects, strength and weakness, talents and capacities, in the germ-plasm has another extremely injurious effect. It paralyzes some people completely. It affects their conduct towards themselves and their fellowmen in a most detrimental manner. Finding himself with a certain temperamental vice or weakness, many a man folds his arms, saying: What is the use fighting against it? I cannot help it, I was born with it. It was predetermined in my ancestral germ-plasm a thousand or a million years ago.

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This shows a complete misconception of the theory of heredity. We are born with certain potentialities, positive and negative, social and anti-social; but whether these potentialities become actualities depend upon numerous factors, all comprised in the word environment—domestic and social. And just as many a talent has never been awakened, has never come to light for lack of a proper stimulus, for lack of nourishment, so many an incipient vice may be overcome, may be diverted, by proper training. By forcing ourselves to do a certain thing which our reason and science tell us is good for us, even tho our body and character may rebel against it, we may create a habit, and by creating a good habit, the vice or bad habit is overcome. Just as a tuberculous diathesis can be overcome and a child of tuberculous parents with proper training, under the proper environment, may grow up to be stronger and to live longer than a child of healthy parents living under unhygienic

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surroundings, so vicious tendencies or defects in children and adults may be overcome under proper stimuli and environment, and they may become more useful social beings than children born without any moral taint but living under vicious surroundings.

Only with vice or defects which are the result of feeble-mindedness, of defective mentality, we can do little or nothing.

CHAPTER XIV

EUGENICS AND THE LIMITATION OF OFFSPRING

W E cannot well discuss the subject of eugenics without making some reference to neo-malthusianism or the voluntary and rational limitation of offspring. I am not going to point out here—because I have done so elsewhere—the incalculable benefits to the individual and the race of a knowledge of the proper means of preventing conception, except to repeat for the thousandth time that of all eugenic measures this is the most important, is probably more important than all other eugenic measures combined. I wish, however, to answer briefly some objections which the orthodox eugenists have been

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making against our "small family" propaganda.

They say that our propaganda has been having a distinctly anti-eugenic influence, that it has been working anti-selectively, that it has been decreasing the number of desirable types and increasing the number of undesirables. For, they say, the cultured, the educated, the well-to-do—just those who should have and could afford to have many children—have been utilizing the knowledge of the prevention of conception and have reduced the number of their children to three, two, one or none, while the poor, the paupers, the criminal, the feeble-minded, the degenerate, the unfit in general, have not utilized this knowledge and have kept on breeding just as much as before. This necessarily decreases the proportion of the fit and increases the proportion of the unfit. Assuming this to be the case, who is to blame? It is difficult for me to refrain from using unparliamentary language

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when I think of it, when I think that the very cultured, well-to-do and professional classes, the statesmen and so-called statesmen, lawyers, clergymen, physicians, businessmen, etc., etc., who *in their own cases make very positive, very regular use of the knowledge of the means of preventing conception*, limiting the number of their children to two or three, set up a howl at the very first intimation that anybody makes that the people at large should be given the knowledge.

The few pioneers who have clearly perceived the knowledge of the rational limitation of offspring a measure of supreme importance to the human race, being in itself superior to any other single measure advocated either by the socialists or the eugenicists—recognizing that it alone would deplete the overcrowded labor market, would do away to a great extent with abortion, with prostitution and its concomitant, venereal disease, would obviate or reduce to a minimum the birth of the im-

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becile, insane, epileptics, syphilitics and physically deformed—have been jeered at, anathematized, ostracized, fined, threatened with imprisonment and imprisoned, whenever they made the slightest attempt to enlighten the people at large. So it is not the fault of the neo-malthusians that only a part of the people is using the knowledge. It is the fault of those, who least have the right to criticize, that the people who need the knowledge most cannot obtain it.

And what are you going to do about it, i. e., about the diminution of the fit and increase of the unfit? All your preaching, all your philippics will not induce the higher or better classes (using these terms in their ordinary acceptation) to have more children. *Those who have once acquired the knowledge will not part with it.* The professional and well-to-do classes will not sacrifice their own and their children's comfort for the alleged benefit of the race and will not commence to breed bound-

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lessly in order that their fit children may excel in numbers and crowd out the unfit. So the only thing to do now is to give that knowledge to the people at large. This even the dumbest-witted conservative must begin to see.

As to the charge often made by those very dumb-witted respectable classes that the common people will not make use of this knowledge even if they had it, that they are too ignorant, too lazy, too shiftless, too devoid of any responsibility, I can only say that I consider such charge a groundless, baseless falsehood. Leaving out of consideration the really feeble-minded and the degenerate (who should not be permitted to have *any* children by the State, either by means of segregation or sterilization), the people at large, the wage-slaves, the clerks, the small business men, all are extremely eager, painfully, pathetically eager, to obtain that knowledge. There is no single piece of knowledge that the wives and husbands of the

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poor classes are so anxious to acquire as the knowledge of regulating conception. So then, if the neo-malthusian propaganda has been acting to a certain extent anti-selectively, it is not the fault of the neo-malthusians, but of those dull-witted reactionaries who have prevented us from imparting this precious knowledge to the people at large.

To the charge that the neo-malthusians pay attention only to diminished quantity, caring little for the quality of offspring, I will also answer briefly and emphatically that it is untrue. We simply say that in a country that is overpopulated, which has an excessive birthrate and an excessive deathrate, where there is not room enough for either fit or unfit, the first thing to do is to diminish the quantity of the population. When the quantity has been reduced to the proper level, we can begin to think of quality. As our good friend, that most-excellent and indefatigable neo-malthusian, Dr. C. V. Drysdale says, you

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cannot expect to raise beautiful roses in a field choked with weeds. And speaking for myself at least, I know that my advocacy of the limitation of offspring has been influenced as much by a consideration of the welfare of the mother and father as of the quality of the children.

Another objection of the orthodox eugenists to the limitation of offspring propaganda may be referred to. The biometric eugenists claim to have demonstrated that the first and second child are inferior physically and mentally to the subsequent children, and that if we advise people to limit the number of children to one or two or even three, it necessarily follows that eventually the racial standard will be lowered. Whether this is really an established fact or not, I do not know. I have my doubts. Many so-called scientifically established facts prove to be no facts at all when examined more closely. But if it should be found to be a fact the reason for it can easily be found in a num-

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ber of circumstances which can be readily remedied. One of the principal causes is undoubtedly the youth of the parents. Children of parents who have reached their full maturity, say twenty-five to thirty, are apt to be stronger and bigger than children of parents of eighteen to twenty. But the remedy for this is easily found: let the parents abstain from having children until they have reached the proper age. They need not abstain from marrying, but parenthood may be delayed to the physiologically proper age. There is no reason why boys and girls of twenty-two should not marry, but there is no reason why they should not delay having children for three or five years. Other circumstances responsible for the alleged inferiority of the first child—I say alleged because I am not at all sure that that inferiority is an established fact¹—would

¹This is *not* a fact. I have collected interesting data, which show the falseness of those assertions. They will soon be published in an article under the title: The Alleged Inferiority of the First-Born.

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probably be found in the ignorance and inexperience of the mother. Naturally she does not know how to go about bringing up the first child as well as she does the subsequent children. But this certainly can be remedied by imparting to the mother the proper instruction. Every mother *should* be instructed in the duties and affairs of the important business of motherhood.

CHAPTER XV

EUGENICS AND MEDICINE

WE of the medical profession are accused by the Darwinians that we go counter to the law of natural selection. That by our medical and surgical discoveries, by our greater skill in saving the weak and deformed, we are weakening the race. In former centuries the law of natural selection had full sway. Those born with weak constitutions or with certain malformations were carried off by disease; they were either pretty sure to die at an early age from the diseases of childhood, or they were carried off later in the struggle for existence. Thus the grim law of nature, of the survival of the fittest, eliminated the weaklings, and the racial stock became gradually improved.

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The Darwinian eugenists who make this charge are both right and wrong. It is distinctly true that by our greater knowledge and skill we are preserving to life and to perpetuation many undesirables, from a physical point of view, who in former ages would have died early before they could have transmitted their defect or deformity to future generations.

Let me give just an example or two. In former ages a woman with a deformed, rachitic pelvis, not sufficiently spacious to permit the passage of a child normally, generally died in her first labor, and the child died with her and that was the end of the matter. Nature thus cruelly but kindly—cruelly for the individual but kindly for the race—eliminated an undesirable sickly factor. Now conditions are changed. The woman with a deformed rachitic pelvis is delivered by Cesarean section and both she and the child are preserved to the race for future reproduction, and not only once is she delivered by

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Cesarean section, but two, three, four and five times. And the foolish members of our profession are proud when they come across a case upon whom they performed several consecutive Cesarean sections. Instead of ligating the Fallopian tubes after the first or second operation, so as to prevent that woman from reproducing again, they take pride in preserving her generative function, and it is with gusto that they report at the medical societies cases of women whom they delivered of several children by abdominal section. Now the result of such medical philanthropy is certainly pernicious to the race, for the daughters of such a mother are apt to inherit the same deformity and are subject to the same trouble.

This is true of many other defects, and from this point of view the Darwinian eugenists are perfectly right that medical science with its improved methods of diagnosis and treatment, and philanthropy with its hospitals and sanatoria, have been

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acting not for but against the welfare of the race. But the question is not so simple and it is here where the eugenists are wrong. In discussing animals all we have to deal with is the physical part of the animal. A healthy animal is good for that species of animal, an unhealthy animal is bad. A human being, however, may be very undesirable for the race in one respect and very desirable in another. For instance, from a purely physical point of view, John Stuart Mill was an undesirable specimen. He was weak, anemic and tubercular. From the strictly Darwinian eugenic standpoint he should have been eliminated. Would you have been willing to eliminate him? Or would you not rather agree that feeble and tubercular as he was, he was of more benefit to humanity than ten thousand of our healthy, so-called magnificent specimens of manhood? Should Carlyle have been eliminated, with his dyspepsia, chronic grouch, and other defects? And Darwin himself, I fear

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me, in former ages would have quickly succumbed to the struggle for existence. He was very weak, and only by the greatest care and the beautiful devotion of his wife was he enabled to live to such an old age, to the incalculable benefit of mankind.

In short, whenever we come to discuss eugenics in relation to the human race, we are at once confronted by the fact, which you may consider fortunate or unfortunate according to your standpoint, that a healthy or original brain does not necessarily go with a healthy body. Not only is a healthy body no guarantee of a good brain, but quite the contrary is often the case. I could fill pages enumerating examples of magnificent brains and indomitable energy, courage and self-sacrificing altruism residing in frail, weak, deformed bodies, but the readers themselves are undoubtedly familiar with them. It is sufficient to state, that from my studies I have come to the conclusion that very healthy animal functions are very often antago-

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nistic to a fine creative brain. A person who is very "normal" physically is apt to be very dull and commonplace mentally, and if you go thru the biographies of all those men and women whose work in the world counts for most, you will find a very large percentage of them to have been physically unfit, from a strictly eugenic standpoint. So what are we going to do about it?

The eugenists, I repeat, that is, some of them, fail to bear in mind that in considering human beings we have two distinct factors to deal with, and that in saving a puny body we sometimes save a great soul and a wonderful brain.

But there ought not to be any antagonism between the eugenists and the medical profession. I believe they can work hand in hand, not only peacefully but more effectively. The altruism and the philanthropy which some eugenists may, perhaps with right, call misguided, which have developed in the human race in the

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course of centuries cannot be stopped. No eugenic considerations will induce us to adopt Spartan-like methods and to neglect or kill off the weak and puny, but we can come to an agreement on the subject.

✓ Every child that is born, puny and weakly tho it may be, is entitled to the very best of care, to the very best chance for survival, to the highest and best that medical science and philanthropy may offer. That much the child has a right to expect from society, but the right to reproduction is not a right that it can demand from society if such reproduction is considered injurious to the race. *In short, we will do the very best that can be done for all those that are with us, but we will also do our very best to prevent the bringing forth of undesirable specimens.* And on this ground medical science and eugenics can meet and work hand in hand. |

CHAPTER XVI

A WORD IN CONCLUSION

IF I were asked to answer categorically in one sentence which I consider of more importance to the individual and the race, heredity or environment, I would say: Excepting the conditions of feeble-mindedness, insanity, epilepsy, syphilis, a few strongly hereditary physical diseases such as hemophilia, and certain sexual perversions, environment is more important than heredity.

By proper environment, under a just and sane social system, it will be possible to overcome most of the results of bad heredity. It is therefore our duty, while not opposing or neglecting any eugenic measure, such as demanding a health certificate before marriage, segregation and

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sterilization of the feebleminded, insane, and brutally criminal, to work all together unremittingly for the change of our social and economic conditions, for the advent of the coöperative commonwealth, for the improvement of the environment.

PART III

WHO MAY AND WHO MAY NOT MARRY

CHAPTER XVII

FACTORS AFFECTING MARRIAGE

IN former years nobody thought of asking a physician for permission to get married. He was not consulted in the matter at all. The parents would investigate the young man's social standing, his ability to make a living, his habits, perhaps, whether he was a drinking man or not, but to ask the physician's expert advice—why, as said, nobody thought of it. And how much sorrow and unhappiness, how many tragedies the doctor could have averted, if he had been asked in time! Fortunately, in the last few years a great change has taken place in this respect. It is now a very common occurrence for the intelligent layman and laywoman, im-

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bued with a sense of responsibility for the welfare of their presumptive future offspring and actuated, perhaps, also by some fear of infection, to consult a physician as to the advisability of the marriage, and to abide by that decision.

As a matter of fact, as often is the case, the pendulum now is in danger of swinging to the other extreme; for, a little knowledge is a dangerous thing, and the tendency of the layman is to exaggerate matters and to take things in an absolute instead of a relative manner. As a result, many laymen and laywomen nowadays insist upon a thoro examination of their own person and the person of their future partner, when there is nothing the matter with either. Still, this is a minor evil, and it is better to be too careful than not careful enough.

I am frequently consulted as to the advisability or nonadvisability of a certain marriage taking place. I, therefore, thought it desirable to discuss in one essay

WHO MAY MARRY

the various factors, physical and mental, personal and ancestral, likely to exert an influence upon the marital partner and on the expected offspring, and to state as briefly as possible and so far as our present state of knowledge permits which factors may be considered eugenic, or favorable to the offspring, and dysgenic, or unfavorable to the offspring.

The questions concerning the advisability of marriage which the layman as well as the physician has most often to deal with are questions concerning venereal disease. On account of the importance of the subject, these will be discussed rather in detail under the headings "Gonorrhea and Marriage" and "Syphilis and Marriage." Other factors affecting marriage, either in the eugenic or dysgenic sense, will be discussed more briefly in separate chapters.

CHAPTER XVIII

MARRIAGE AND GONORRHEA

FOR a man or a woman who has once suffered from gonorrhea or syphilis to enter matrimony without having secured a competent physician's opinion is a great responsibility. And a great responsibility rests upon the shoulders of the physician who is called upon to give such an opinion. For a wrong decision—a wrong decision either way—that is, permission to marry when permission should not have been granted or refusal to give permission when permission should have been granted—may be responsible for much future unhappiness and much disease: disease of the mother and of the offspring. It may even be responsible for death.

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There is no easy, short road to a positive opinion. It requires a thoro, painstaking examination at the hands of an experienced physician, one thoroly familiar with all the modern tests, to tell whether it is safe for a man who once suffered from venereal disease to enter the bonds of matrimony. Sometimes one examination is not sufficient, and several examinations may be necessary; but, the opinion of a conscientious, experienced physician may be relied upon, and, if all men and women who once suffered from venereal disease would seek for, and be guided by, such an opinion, there would be no cases of marital infection, there would be no children afflicted with gonorrheal ophthalmia, there would be no cases of hereditary syphilis.

WHEN MAY A MAN WHO HAD GONORRHEA GET MARRIED? For a man who once suffered from gonorrhea to be pronounced cured and a safe candidate for

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marriage, the following conditions must be present:

1. There must be no discharge.
2. The urine must be perfectly clear and free from shreds.
3. The secretion from the prostate gland, as obtained by prostatic massage, and from the seminal vesicles, as obtained by "milking," or "stripping," the vesicles, must be free from pus and gonococci. To make sure, it is best to repeat such examination at three different times.
4. There must be neither stricture nor patches in the urethra.
5. What we call the complement-fixation test, which is a blood test for gonorrhea similar to the Wassermann blood-test for syphilis, must be negative.

Referring to conditions 1 and 2, it sometimes happens that the patient has a minute amount of discharge or a few shreds in the urine, and I still permit him to marry; but this is done only after the discharge and shreds have been repeatedly

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examined and have been found to be catarrhal in character and absolutely free from any gonococci or other germs.

It sometimes happens that a patient comes for an examination a few days before the date set for the wedding. I examine him and find that he is not in a safe condition to marry, and so advise him to delay the wedding. Sometimes he follows the advice, but in some cases he is unable to do so. He claims the wedding has been arranged, the invitation-cards have been sent out, and to delay the wedding would lead to endless trouble and perhaps scandal. In such cases I, of course, assume no responsibility; however, I do advise the man to use an antiseptic suppository or some other method that will protect the bride from infection for the time being, while he, the husband, has an opportunity to take treatment until cured. Of the many cases in which I advised this method, I do not know of one in which infection has taken place.

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WHEN MAY A WOMAN WHO ONCE HAD GONORRHEA BE PERMITTED TO MARRY? In the case of a woman, the decision may be harder to reach than in that of a man. Of course, the urine must be clear and the urethra must be normal; however, we cannot insist that there must be no discharge, because practically every woman has some slight discharge; if not all the time, at least immediately prior and subsequent to menstruation. Of course, the discharge must be free from gonococci and pus. Also the complement-fixation tests must be negative.

At best, it is a delicate problem, so that whenever there is the least suspicion that the woman may harbor gonococci I always advise (as is my custom, to be on the safe side) the woman to use either an antiseptic suppository or an antiseptic douche before coitus. With these precautions adopted, I have never had an accident happen.

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THE QUESTION OF PROBABLE STERILITY. Thus far I have considered the problem of marriage from the standpoint of infectivity. But, we know that, besides the effect on the individual, gonorrhea has also a far-reaching influence on the race; in other words, that it is prone to make the subjects—both men and women—sterile. And a candidate for marriage may, and often does, want to know whether, besides being non-infective, he or she also is capable of begetting or having children.

In the case of man, the problem is, fortunately, a very simple one. We can easily obtain a specimen of the man's semen and determine, by means of the microscope, whether it contains spermatozoa or not. If it does contain a normal number of lively, rapidly moving spermatozoa, the man is fertile. If the semen contains no spermatozoa, or only a few deformed or lazily moving ones, then he is sterile.

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In the case of woman, it is *absolutely* impossible to determine whether the gonorrhea has made her sterile or not; because there is no way of squeezing out an ovum from the ovary. The woman may not have had any pain or inflammation in the Fallopian tubes, and yet there may have been sufficient inflammation to close up the orifices of the tubes. On the other hand, she may have had a severe salpingitis on *both sides and still be fertile*. Nor is there any way of telling whether the ovaries were so involved in the process as to become incapable of generating healthy ova, or any ova at all. In short, there is absolutely no way of telling whether a woman is sterile or fertile—we can only surmise. And our surmise in this respect is liable to be wrong just as often as right. The only way the question can be decided is by experience. If the prospective husband is willing to take a chance, well and good.

CHAPTER XIX

MARRIAGE AND SYPHILIS

THE problem of the syphilitic differs from the problem of the ex-gonorrheal patient. When a gonorrheal patient is cured, so far as infectivity is concerned, and is not sterile, there is no apprehension as to the offspring. Gonorrhea is not hereditary, and the child of a gonorrheal patient does not differ from the child of a non-gonorrheal person. In the case of syphilis, it is different. The patient may be safe so far as infecting the partner is concerned, but yet there may be danger for the offspring.

The rules for permitting a man or a woman who once had syphilis to marry are, therefore, different from those applied to the gonorrheal patient. Here are the rules:

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1. I would make it an invariable rule that no syphilitic patient should marry or should be permitted to marry before *five* years have elapsed from the day of infection. But the period of time alone is not sufficient; other conditions must be met before we may give a syphilitic patient permission to marry.

2. The man or the woman must have received thoro systematic treatment for at least three years, either constantly or off and on, according to the physician's judgment.

3. For at least one year before the intended marriage, the person must have been absolutely free from any manifestations of syphilis; that is, from any eruptions on the skin, from any mucous patches, swelling in the bones, ulcerations, and so on.

4. Four Wassermann tests, taken at intervals of three months and at a time *when the patient was receiving no anti-*

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syphilitic treatment must be absolutely negative.

If these four conditions are fully met, then the patient may be permitted to marry.

It is important, however, to state that, in permitting or refusing syphilitic persons to marry, we are guided to a great extent by the fact as to whether they *expect to have children soon or not*.

In the case of a couple who are anxious to have children soon after their marriage, the conditions for our permission must be more severe than when the couple are willing or anxious to use contraceptive measures for the first years of their married life. For, if a man is free from any skin lesions and from any mucous patches, his wife is safe from infection *as long as she does not become pregnant*. But, if she does get pregnant, she may become infected through the fetus; and, of course, the child also is liable to be syphilitic. Hence, much stricter requirements for

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syphilitics who expect to become parents are necessary than for those who do not.

In case both the man and the woman are or have been syphilitic, permission to marry may be granted without hesitation, as the danger of infection is absent, but permission to have children must be refused *absolutely* and *unequivocally*. Regardless of the time that may have elapsed from the period of infection, regardless of treatment, regardless of Wassermann tests, the danger to the child is too great if both parents have the syphilitic taint in them. A healthy child *may* be born from two syphilitic parents who have undergone energetic treatment, but we have no right to take the chance. I, at least, never wanted to, nor ever will want to, take such a responsibility.

CHAPTER XX

TUBERCULOSIS—HEART DISEASE—CANCER

HAVING considered gonorrhea and syphilis, the two most important factors in candidates for marriage, we will proceed to examine other diseases and disorders, in their relation to the marital partner and the offspring.

Tuberculosis, which carries off such a large part of humanity every year, is caused by the well-known bacillus tuberculosis, discovered by Koch. The germ is generally inhaled thru the respiratory tract, and most frequently settles in the lungs, giving rise to what is known as pulmonary consumption. However, many other organs and tissues may be affected by tuberculosis.

EUGENICS AND MARRIAGE

Tuberculosis used to be considered the hereditary disease *par excellence*. Entire families were carried off by it, and, seeing a tuberculous father or mother and then tuberculous children, it was assumed that the infection had been transmitted to the children by heredity. As a matter of fact, the disease was spread by infection. In former years little care was exercised about destroying the sputum; the patients would spit indiscriminately on the floor, and, the sputum drying up, would be mixed with the dust and inhaled. Often the children crawling on the floor would introduce the infective material directly, by putting their little fingers in their mouths.

It is now known that tuberculosis is not a hereditary disease, that is, that the germs are not transmitted by heredity. The *weak constitution*, however, which favors the development of tuberculosis, may be inherited. And children of tuberculous parents, therefore, must not only be

TUBERCULOSIS

guarded against infection, but must be brought up with special care, so as to strengthen their resistance and overcome the weakened constitution which they inherited.

That a person with an active tuberculous lesion should not get married goes without saying. But, it is a good rule to follow for a tuberculous person not to marry for two or three years after all tuberculous lesions have been declared healed by a competent physician. As a rule, a tuberculous patient is a poor provider, and that also counts in the advice against marriage. Then sexual intercourse has, as a rule, a strong influence on the development of the disease. Unfortunately the sexual appetite of tuberculous patients is not diminished, but, rather, very frequently heightened; and frequent sexual relations weaken them and hasten the progress of the disease.

As to pregnancy, that has an extremely pernicious effect on the course of tuber-

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heart disease of any serious character should not, under any circumstances, be permitted to become pregnant.

CANCER

No man will knowingly marry a woman, and no woman will marry a man, afflicted with cancer. However, this question often comes up in cases where the matrimonial candidates are free from cancer, but where there has been cancer in the family.

Cancer is not a hereditary disease, contrary to the opinions that have prevailed, and, if the matrimonial candidate is otherwise healthy, no hesitation need be felt on the score of heredity. The fear of hereditary transmission of the disease has caused a great deal of mischief and unnecessary anxiety to people. Scientifically conducted investigations and carefully prepared statistics have shown that many diseases formerly considered hereditary are not hereditary in the least degree.

CANCER

Should it, however, be shown that in one family there were *many* members who died of cancer, it would indicate that there is some disease or dyscrasia in that family, and the contracting of a marriage with any member of that family would be inadvisable.

CHAPTER XXI

EXOPHTHALMIC GOITER — OBESITY — ARTERIOSCLERO- SIS—GOUT

EXOPHTHALMIC goiter is a disease characterized by enlargement of the thyroid gland, protrusion of the eyeballs, and rapid beating of the heart. The disease is confined almost entirely, though not exclusively, to women, and I should not advise any exophthalmic woman to marry; neither should I advise a man to marry an exophthalmic goiter woman. It is a very annoying disease, while sexual intercourse aggravates all the symptoms, particularly the palpitation of the heart. The children, if not affected by exophthalmic goiter, are liable to be very neurotic.

Simple goiter, that is, enlargement of

OBESITY

the thyroid gland (chiefly occurring in certain high mountainous localities, such as Switzerland), is not so strongly dysgenic as is exophthalmic goiter. Still, goiter patients are not good matrimonial risks.

Of course, there are always exceptions. I know an exophthalmic goiter woman who brought up four children, and very good, healthy children they are. But in writing we can only speak of the average and not of exceptions.

OBESITY

Obesity, or excessive stoutness, is an undue development of fat thruout the body. That it is hereditary, that it runs in families, there is no question whatsoever. And while with great care as to the diet and by proper exercise, obesity may, as a rule, be avoided in those predisposed, it nonetheless will often develop in spite of all measures taken against it. Some very

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obese people eat only one-half or less of what many thin people do; but in the former, everything seems to run to fat.

Obesity must be considered a dysgenic factor. The obese are subject to heart disease, asthma, apoplexy, gallstones, gout, diabetes, constipation; they withstand pneumonia and acute infectious diseases poorly, and they are bad risks when they have to undergo major surgical operations. They also, as a rule, are readily fatigued by physical and mental work. (As to the latter, there are remarkable exceptions. Some very obese people can turn out a great amount of work, and are almost indefatigable in their constant activity.) Each case should be considered individually, and with reference to the respective family history. If the obese person comes from a healthy, long-lived family and shows no circulatory disturbances, no strong objections can be raised to him or to her. But, as a general proposition, it must be laid down that

ARTERIOSCLEROSIS

obesity is a dysgenic factor, but bear in mind that obesity and stoutness are not synonymous terms.

ARTERIOSCLEROSIS

Arteriosclerosis means hardening of the arteries. All men over fifty are beginning to develop some degree of arteriosclerosis; but, if the process is very gradual, it may be considered normal and is not a danger to life; when, however, it develops rapidly and the blood pressure is of a high degree, there is danger of apoplexy. Consequently, arteriosclerosis and high blood pressure must be considered decided bars to marriage.

It must be borne in mind that the sexual act is, in itself, a danger to arteriosclerotics and people with high blood pressure, because it may bring about rupture of a blood-vessel. There are many cases of sudden death from this cause of which the public naturally never learns. Married

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persons who find that they have arteriosclerosis or high blood pressure should abstain from sexual relations altogether or indulge only at rare intervals and moderately.

GOUT

A consideration of gout in connection with the question of heredity will show how near-sighted people can be, how they can go on believing a certain thing for centuries without any critical analysis, until somebody suddenly shows them the absurdity of the thing. Gout was always considered a typical hereditary disease; for it was seen in the grandfathers, fathers, children, grandchildren, and so on. So, certainly, it must be hereditary! It did not come to our doctors' minds to think that perhaps, after all, it was not heredity that was to blame, but simply that *the same conditions* that produced gout in the ancestors likewise produced it in their descendants.

GOUT

We know now that gout is caused by excessive eating, excessive drinking, lack of exercise, and faulty elimination. And since, as a general thing, children lead the same lives that their fathers did, they are likely to develop the same diseases as their fathers did. A poor man who leads an abstemious life doesn't develop gout, and if his children lead the same abstemious lives they do not develop gout. (There are some cases of gout among the poor, but they are very rare.) But if they should begin to gorge and live an improper life they would be prone to develop the disease.

The disease, therefore, cannot in any way be considered hereditary. In matrimony, gout in either of the couple is not a desirable quality, but it is not a bar to marriage; and, if the candidate individually is healthy and free from gout, the fact that there was gout in the ancestry should play no rôle.

CHAPTER XXII

MUMPS—ANEMIA

MUMPS is the common name for what is technically called parotitis (or parotiditis). Parotitis is an inflammation of the parotid glands. The parotid glands are situated, one on each side, immediately in front and below the external ear, and they are between one-half and one ounce in weight. They belong to the salivary glands; that is, they manufacture saliva, and each parotid gland has a duct thru which it pours the saliva into the mouth. These ducts open opposite the second upper molar teeth.

We might be surprised to be told that these parotid glands can have anything to do with the sex organs, but there is no other remote organ that has such a close

MUMPS

and rather mysterious relationship with the sex-glands as have the parotids. When the parotid glands, either one or both, are inflamed, the testicles or ovaries are also liable to be attacked by inflammation. The inflammation of the testicles may be so severe as to cause them to shrivel up; or, even when no shrivelling of the testicles occurs, they may be so affected as to become incapable of producing spermatozoa. Moreover, in cases where the testicles of a mumps patient seemingly were not attacked—that is, where the patient was not aware of any inflammation, having no pain and no other symptoms—the testicles may have become incapable of generating spermatozoa.

It is, therefore, a very common thing for men who had the mumps in their childhood to be found sterile.

As to the sexual power of mumps patients, that differs. Some patients lose their virility entirely; others remain potent, but become sterile.

EUGENICS AND MARRIAGE

The same things happens to girls attacked by mumps. They may have a severe inflammation of the ovaries or the inflammation may be so mild as to escape notice. In either case the girl when grown to womanhood may find herself sterile.

A man who never had any venereal disease, but who has had mumps, should have himself examined for sterility before he gets married. As explained in the chapter "Marriage and Gonorrhea," we can, in the case of a man, easily find out whether he is fertile or sterile. But, in the case of a woman, we can not. Time necessarily, has to answer that question. In all cases, mumps reduces the chances of fertility, and no man or woman who once had mumps should get married without informing the respective partner of the fact. There should be no concealment before marriage. When the partners to the marriage contract know of the facts, they can then decide as to whether or not the marriage is desirable to them.

HEMOPHILIA

HEMOPHILIA, OR BLEEDERS' DISEASE

Hemophilia is a peculiar disease, consisting in frequent and often uncontrollable hemorrhages. The least cut or the pulling of a tooth may cause a severe or even dangerous hemorrhage. The slightest blow, squeeze or hurt will cause discolorations of the skin. The peculiarity of this hereditary disease is, that it attacks almost exclusively the males, but is transmitted almost exclusively thru the female members. For instance, Miss A., herself *not* a bleeder, comes from a bleeder-family. She marries and has three boys and three girls; the three boys will be bleeders, the three girls will not; the three boys marry and have children; their children will *not* be bleeders; the three girls marry, and *their male* children will be bleeders.

What is the lesson? The lesson is, that boys who are bleeders may marry, because they will most likely *not* transmit the dis-

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ease; but girls who come from a hemophilic family, irrespective of whether they themselves are hemophilics or not, must not marry, because most likely they *will* transmit the disease.

ANEMIA

Anemia is a poor condition of the blood. The blood may contain an insufficient number of red blood cells or an insufficient percentage of the coloring matter of the blood, that is, hemoglobin. A special kind of anemia affecting young girls is called chlorosis.

Anemia and chlorosis cannot be considered contraindications to marriage, because they usually respond to treatment. In fact, some cases of anemia and chlorosis are due to the lack of normal sexual relations, and the subjects get well very soon after marriage. But it is best and safest to subject anemic patients to a course of treatment and to improve their condition before they marry.

CHAPTER XXIII

ALCOHOLISM—EPILEPSY— HYSTERIA

A GOOD deal depends upon what we understand by alcoholism. The fanatics consider a person an alcoholic who drinks a glass of beer or wine with his meals. This is nonsense. This is not alcoholism, and cannot be considered a dysgenic factor. But, where there is a distinct habit, so that the individual *must* have his alcohol daily, or if he goes on an occasional "spree," marriage must be advised against. And where the man (or woman) is what we call a real drunkard, marriage not only should be advised against, but most decidedly should be prohibited by law.

Alcoholism, as a habit, is one of the worst dysgenic factors to reckon with.

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First, the offspring is liable to be affected, which is sufficient in itself to condemn marriage with an alcoholic. Second, the earning powers of an alcoholic are generally diminished, and are likely gradually to diminish more and more. Third, an alcoholic is irritable, quarrelsome, and is liable to do bodily injury to his wife. Fourth, an alcoholic often develops sexual weakness or complete sexual impotence. Fifth, alcoholics are likely to develop extreme jealousy, which may become pathological, even to the extent of a psychosis.

If both the husband and wife are alcoholics, then marriage between them which results in children is a eugenic and social crime.

We do not now come across cases so often as we used to of women marrying drunkards in the hope of reforming them. But such cases still happen. 'This is a very foolish procedure. Let the man reform first, let him stay reformed for two

EPILEPSY—HYSTERIA

or three years, and then the woman may take the chance, if she wants to.

EPILEPSY

While epilepsy—known commonly as fits or falling sickness—is not as hereditary as it was one time thought to be, its hereditary character being ascertainable in only about 5 per cent. of cases, nevertheless, it is a decidedly dysgenic agent, and marriage with an epileptic is distinctly advised against. Where both parents are epileptics, the children are almost sure to be epileptic, and such a marriage should be prohibited by law. Under no circumstances should parents who are both epileptic bring children into the world. It should be the duty of the State to instruct them in methods of preventing conception.

HYSTERIA

Hysteria is a disease the chief characteristics of which are a *lack of control*

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over one's emotions and acts, the *imitation* of the symptoms of various diseases, and an *exaggerated* self-consciousness. The patient may have extreme pain in the region of the head, ovaries, spine; in some parts of the skin there is extreme hypersensitiveness, so that the least touch causes great pain; in others, there is complete anesthesia—that is, absence of sensation—so that when you stick the patient with a needle she will not feel it. A very frequent symptom is a choking sensation, as if a ball came up the throat and stuck there (*globus hystericus*). Then there may be spasms, convulsions, retention of urine, paralysis, aphonia (loss of voice), blindness, and a lot more. There is hardly a functional or organic nervous disorder that hysteria may not simulate.

Of late years our ideas about hysteria have undergone a radical change, and we now know that most, if not all, cases of hysteria are due to a repression of non-satisfaction of the sexual instinct or to some

HYSTERIA

shock of a sexual character in childhood. Only too often a girl who was very hysterical before marriage loses her hysteria as if by magic upon contracting a *satisfactory* marriage. On the other hand, a healthy girl can become quickly hysterical if she marries a man who is sexually impotent or who is disagreeable to her and incapable of satisfying her sexually.

While hysteria, in itself, is not hereditary, it, nevertheless, is a question whether a strongly hysterical woman would be a satisfactory mother. The entire family history should be investigated. If the hysteria is found to be an isolated instance in the given girl, it may be disregarded, if not extreme; but if the entire family or several members of it are neuro-pathic, the condition is a dysgenic one. Marriage may be contracted, provided no children are brought into the world until several years have elapsed and the mother's organization seems to have become more stable. In some cases a child

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acts as a good medicine against hysteria. In short, every case must be examined individually on its merits, and the counsel of a good psychologist or psychoanalyst may prove very valuable.

CHAPTER XXIV

FEEBLEMINDEDNESS AND INSANITY

FEEBLEMINDEDNESS, in all its gradations—including idiocy, imbecility, moronism, and so on—is strongly hereditary and is THE MOST DYSGENIC factor we have to deal with. It is more dysgenic than insanity. Marriage with a feebleminded person not only should be advised against, but should be prohibited by law. A feebleminded man has much fewer chances for marriage than has a feebleminded woman. Feeble-minded girls, even to the extent of being morons, if pretty (as they often are) have very good chances of getting married, not infrequently getting for husbands young men of good families who while them-

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selves not very strong mentally, are far from being considered feeble-minded.

There are many cases of brilliant men—more than the public has any idea of—who married pretty, shy, demure, but withal feeble-minded girls, and the result has been in the largest percentage of cases very disastrous. In many cases all the children are feeble-minded, or if not feeble-minded, so weak mentally that it is impossible to make them go thru any college or school. All the private tutoring is often in vain. And the brilliant father's heart breaks. It must be borne in mind that feeble-mindedness or weak mentality is much more difficult to detect in a woman than it is in a man. Weak-mindedness in a woman often passes for "cuteness," and as among the conservatives a woman is not expected to be able to discuss current topics, her intellectual caliber is often not discovered by the blinded husband until some weeks after the marriage ceremony.

FEEBLEMINDEDNESS

As any instruction in the use of contraceptives would be wasted on the feeble-minded, the only way to guard the race against pollution with feeble-minded stock is either to segregate or to sterilize them. Society could have no objection against the feeble-minded marrying or indulging in sexual relations, provided it could be assured that they would not bring any feeble-minded stock into the world. After the man and the woman have been sterilized there is no objection to their getting married.

Where a normal, able or brilliant husband finds out too late that his wife's mentality is of rather a low order he is certainly justified in using contraceptives; and if he is determined to have children he will be obliged to divorce his wife. Of course this applies also to the wife of a weak minded husband.

EUGENICS AND MARRIAGE

INSANITY

Insanity may be briefly defined as a disease of the mind. We have two divisions of insanity.

One is functional insanity. This may be temporary, or periodical, and is due to some external cause, is curable, and is not hereditary. For instance, a person may get insane from a severe shock, from trouble, from anxiety, from a severe accident (such as shipwreck), from a sudden and total loss of his fortune, of his wife and children (by fire, earthquake, shipwreck or railroad accident). Such insanities are curable and are not transmissible. Another example is what is known as puerperal insanity. Some women during childbirth, due probably to some toxic infection, become insane. This insanity may be extreme and maniacal in character. Still, it often passes away in a few days *without leaving any trace* and may never return again, or,

INSANITY

if it does return, it may return only during another childbirth. This kind of insanity is not transmissible.

The second division is what we call organic insanity. This expresses itself in mania and melancholia, so-called manic-depressive insanity. This is due to a degeneration of the brain- and nerve-tissue and is hereditary.

But our entire conception as to the hereditary transmissibility of insanity has undergone a radical change. There is hardly another disease the fear of whose hereditary character is responsible for so much anguish and torture. In former years, when there was an insane uncle or aunt or grandparent in the family, that fact weighed like a veritable incubus on the entire family. Every member of the family was tortured by the secret anguish that maybe he or she would be next to be affected by this most horrible of all diseases—disease of the mind. If an ancestral member of the family became insane

EUGENICS AND MARRIAGE

at a certain age, every member of that family was living in fear and trembling until several years had passed *after* that critical age, and only then would they begin to breathe freely. Indeed, many people became insane from the very fear of becoming insane. It cannot be subject to any doubt that many people do become mentally unbalanced from the fear that they will become unbalanced. Fear has a tremendous influence on the purely bodily functions, but its influence on the mental functions is incomparably greater, and a person will often get that which he fears he is going to get.

Now the hereditary character of insanity is not taken in the same absolute sense in which it was formerly. While we still consider it a dysgenic factor, yet we recognize the paramount importance of environment; and we know that by proper bringing-up, using the expression bringing-up in its broadest sense—including a proper mental and physical dis-

INSANITY

cipline—any hereditary taint can be counteracted, to a certain extent at least.

Altogether, as will be seen from a discussion of the various factors rendering marriage permissible or nonpermissible, I am inclined to consider environment a more important factor than heredity. The purely physical characteristics bear the indelible impress of heredity. But the moral and cultural characteristics, which in the modern civilized man are much more important than the physical, are almost exclusively the results of environment.

CHAPTER XXV

NEUROSES — NEURASTHENIA — PSYCHASTHENIA — NEU- ROPATHY — PSYCHOPATHY —DRUG ADDICTION

NEUROSIS is a functional disease of the nervous system.

Neurasthenia is a condition of nervous exhaustion, brought about by various causes, such as overwork, worry, fright, sexual excesses, sexual abstinence, and so on. The basis of neurasthenia, however, is often or even generally a hereditary taint, a nervous weakness inherited from the parents.

Psychasthenia is a neurosis or psychoneurosis similar to neurasthenia, characterized by an exhaustion of the nervous system, also by weakness of the will, over-scrupulousness, fear, and a feeling of the *unreality* of things.

NEUROSES—NEURASTHENIA

Neuropathy is a disease or disorder of the nervous system. Psychopathy is a disease or disorder of the mind.

Of late years we often hear people referred to as neurotics, neurasthenics, psychasthenics, neuropaths or psychopaths. These are undoubtedly abnormal conditions, and, taken as a general thing, they are dysgenic factors.

But a dysgenic factor in an animal *is* a dysgenic factor, and that is all there is to it. There are no two sides to the question. But if anything goes to show the difference between animals and human beings, and to demonstrate why principles of eugenics, as derived from a study of animals, can never be *fully* applicable to human beings, it is these considerations which we now have under discussion. To repeat, neuroses, neurasthenia, psychasthenia, and the various forms of neuropathy and psychopathy are dysgenic factors. But people suffering from these conditions often are among *the world's*

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greatest geniuses, have done some of the world's greatest work, and, if we prevented or discouraged marriage among people who are somewhat "abnormal" or "queer," we should deprive the world of some of its greatest men and women. For insanity is allied to genius, and if we were to exterminate all mentally or nervously abnormal people we should at the same time exterminate some of the men and women that have made life worth living.

And what is true of mentally abnormal is also true of physically inferior people. An inferior horse or dog *is* inferior. There is no compensation for the inferiority. But a man may be physically inferior, he may be, for instance, a consumptive, but still he may have given to the world some of the sweetest and most wonderful poems. A man may be lame, or deaf, or strabismic, he may be a hunchback or a cripple and altogether physically repulsive, and yet he may be one of the world's greatest philosophers or

DRUG ADDICTION

mathematicians. A man may be sexually impotent and absolutely useless for race purposes, yet may be one of the world's greatest singers or greatest discoverers.

In short, the eugenic problem in the human is not, and never will be, as simple as it is in the animal and vegetable kingdoms. If we want to strive after healthy, normal mediocrity, then the principles of animal eugenics become applicable to the human race. If, on the other hand, we want talent, if we want genius, if we want benefactors of the human race, then we must go very slow with our eugenic applications.

DRUG ADDICTION OR NARCOTISM

Addiction to drugs, whether it be opium, morphine, heroin or cocaine, is a strongly dysgenic factor. The addition to the drug is of itself not transmissible, but the weakened constitution or degeneracy which is generally responsible for

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the development of the drug addiction is inheritable.

A few cases of drug addiction are external; that is, the patient may have a good healthy constitution, no hereditary taint, and still because during some sickness he was given morphine a number of times he may have developed an addiction to the drug. But those cases are rare. And such cases, if they are cured and if the addiction is completely overcome, may marry.

But in most cases it isn't the drug addiction that causes the degeneracy; it is the degeneracy or the neuropathic or psychopathic constitution that causes the drug addiction. And such cases are bad matrimonial risks.

And it is a very risky thing for a woman to marry an addict with the idea of reforming him. As I said about the alcoholic: Let him reform first, let him stay reformed for a few years, and then the risk is not so great.

CHAPTER XXVI

CONSANGUINEOUS MARRIAGES

CONSANGUINITY means blood relationship, and consanguineous marriages are marriages between near blood relatives. The physician is frequently consulted as to the permissibility or danger of marriages between near relations. The question generally concerns first cousins, second cousins, uncle and niece, and nephew and aunt.

The popular idea is that consanguineous marriages are bad *per se*. The children of near relatives, such as first cousins, are apt to be defective, deaf and dumb, blind, or feebleminded, and what not. This popular idea, as so many popular ideas are, is wrong. And still there

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is of course, as there always is, some foundation for it. The matter however is quite simple.

We know that many traits, good and bad, are transmitted by heredity. And naturally when traits are possessed by both father and mother they stand a much greater chance of being transmitted to the offspring than if possessed by one of the parents alone. Now then, if a certain bad trait, such as epilepsy or insanity, is present in a family that trait is present in both cousins, and the likelihood of children from such a marriage inheriting that trait is much greater than when the parents are strangers, the taint being present in the family of only one of the parents. But if there be no hereditary taint in the cousins' family, and, still more, if the family is an intelligent one, if there are geniuses in the family, then there cannot be the slightest objection to marriage between cousins, and the children of such marriage are apt to inherit in a strong de-

CONSANGUINITY

gree the talents or genius of their ancestors. In short, if the family is a bad one, one below par, then marriage between cousins or between uncle and niece should be forbidden. If the family is a good one, above par, then marriage between relatives of that family should be encouraged.

The idea that the children from consanguineous marriages are apt to be deaf and dumb has no foundation in fact. Recent statistics from various asylums in Germany, for instance, have shown that only about five per cent. of the deaf and dumb children were the offspring of consanguineous marriages. If 95 per cent. of the deaf and dumb had *non-consanguineous* parents, how could one say that even in the other five per cent. the consanguinity was the cause? If it were the other way around, then of course we could blame consanguinity. As it is, we can assume even in this five per cent. a mere coincidence, and we have no right to say

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that consanguinity and deaf- and dumbness stand in the relation to each other of cause and effect.

It is interesting to know that among the Egyptians, Persians, and Incas of Peru close consanguineous marriages were very common. The Egyptian kings generally married their sisters. This was common custom and if the children born of such unions were defectives or monstrosities the fact would have become quickly apparent and the custom would have been abolished. Evidently the offspring of very close consanguinity was normal, or even above normal, or the practice would not have been continued such a long time.

It is perhaps worth while noting that one of the world's greatest scientists, Charles Darwin, was the child of parents who were first cousins.

CHAPTER XXVII

SEXUAL IMPOTENCE—FRIGIDITY

SEXUAL impotence is not hereditary, but impotence in the male either so complete that he cannot perform the act or consisting only in premature ejaculations (relative impotence or sexual insufficiency) should constitute a bar to marriage. This impotence may not interfere with impregnation; the wife may have children and the children will not be in any way defective, but the wife herself, unless she is completely frigid, will suffer great tortures, and may quickly become a sexual neurasthenic, a nervous wreck, or she may develop a mental disorder. Any man suffering with impotence should have himself treated before marriage until he is

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cured; if his impotence is incurable, then for his own sake and for the sake of the girl or woman he is supposed to love he should give up the idea of marriage. The only permissible exception is in cases in which the prospective wife knows the nature of her prospective husband's trouble, and claims that she does not care for gross sexual relations and therefore does not mind the impotence. In case the wife is absolutely *frigid*, the marriage may turn out satisfactory. But I would always have my misgivings, and should the wife's apparently absent but in reality only dormant libido suddenly awaken there would be trouble for both husband and wife. It is therefore necessary to emphasize: in all cases of impotence—caution!

FRIGIDITY

Frigidity is a term applied to lack of sexual desire or sexual enjoyment in women. Of course many women before

FRIGIDITY

marriage are themselves ignorant of their sexual condition. Having learned to restrain their impulses, to repress any sexual stir, they themselves are often unable to say whether they have a strong or weak libido, or any at all. And whether or no a given woman would derive any pleasure from the sexual act can only be found out after marriage. Many girls, however, know very well whether they are "passionate" or not, but they will not tell. They are afraid to confess to a complete lack of passion—they fear they might lose a husband.

Frigidity as a factor in marriage may be considered from two points of view: the offspring and the husband. The offspring is not affected by the mother's frigidity. A very frigid woman, if the frigidity is not due to serious organic causes, may have very healthy children and make an excellent mother. As far as the husband is concerned, it will depend a good deal on the degree of frigidity. If

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the woman is merely cold, and, while herself not enjoying the act, raises no objection to it, then it cannot be considered a bar to marriage. In fact many men, themselves not overstrong sexually, are praying for somewhat frigid wives. But when the frigidity is of such a degree that it amounts to a strong physical aversion to the act, it should be considered a bar to marriage.

CHAPTER XXVIII

EXCESSIVE LIBIDO

WE have seen that sexual impotence is a dysgenic factor and if complete and incurable should constitute a barrier to marriage. The opposite condition is that of excessive libido. Libido is the desire for the opposite sex. A proper amount of libido is normal and desirable. A lack of libido is abnormal. And an excess of libido is also abnormal. But a good many men are possessed of an excess of libido; it is either congenital or *acquired*. Some men torture their wives "to death," not literally but figuratively. Harboring the prevailing idea that a wife has no rights in this respect, that her body is not her own, that she must always hold herself ready

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to satisfy his abnormal desires, such a husband exercises his marital rights without consideration for the physical condition or the mental feelings of his partner. If the wife possesses only a moderate amount of sexuality and if she is too weak in body and in will-power to resist her lord and master's demands, her health is often ruined and she becomes a wreck. (Complete abstinence and excessive indulgence often have the same evil end-results.) If a delicate girl or a woman of moderate sexuality has reasons to suspect that a man is possessed of an abnormally excessive libido, she would do well to think twice before taking the often irretrievable step.

EXCESSIVE LIBIDO IN WOMEN

Just as we have impotent and excessively libidinous men, so we have frigid and excessively libidinous women. A wife possessed of excessive libido is a terrible calamity for a husband of a normal or

EXCESSIVE LIBIDO IN WOMEN

moderate sexuality. Many a libidinous wife has driven her husband, especially if she is young and he is old, to a premature grave. And "grave" is used in the literal, not figurative, sense of the word. It would be a good thing if a man could find out the character of his future wife's libido before marriage. Unfortunately, it is impossible. At best, it can only be guessed at. But a really excessive libido on the part of either husband or wife should constitute a valid ground for divorce.

CHAPTER XXIX

CRIMINALITY

ALMOST a complete change has taken place in our ideas of criminality, and there are but very few criminologists now who believe in the Lombrosian nonsense as to most criminality being inherited and being accompanied by physical signs of degeneration. The idea that the criminal is born and not made is now held only by an insignificant number of thinkers. We know now that by far the greatest percentage of crime is the result of environment, of poverty, with all that that word implies, of bad bringing up, of bad companions. We know that the child of the criminal, properly brought up, will develop into a model citizen, and vice versa,

CRIMINALITY

the child of the saint, brought into the slums, might develop into a criminal.

Then we must remember that there are many crimes which are not crimes, *per se*, but which are merely infractions of man-made laws, or representing rebellious acts against an unjust and cruel social order. Thus, for instance, a man or a woman who defying the law, would give information about birth control, and be convicted for the offence, would be legally a criminal. Morally he or she would be a high-minded humanitarian.

The true eugenist will therefore pay little attention to criminality in the ancestry as a dysgenic factor. As long as the matrimonial candidate himself is not a criminal, the ancestral criminality should constitute no bar to the marriage. It is not likely to show itself atavistically in the children. Altogether a good deal of nonsense has been written about atavism. And people forget that the same rules of heredity that are applied to physical con-

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ditions cannot be applied to spiritual and moral qualities, the latter being much more dependent upon environment than the former. Of course the various circumstances must be taken into consideration, and each case must be decided upon its merits. No generalizations can be permitted. The *kind* of crime must always be considered.

And, furthermore, it should be borne in mind that not only is a criminal ancestry *per se* no bar to marriage, the marriage candidate himself may be an ex-criminal, may have served time in prison, and still be a very desirable father or mother from the eugenic viewpoint. A man who in a fit of passion or during a quarrel, perhaps under the slight influence of liquor, struck or killed a man is not, therefore, a real criminal. After serving his time in prison he may never again commit the slightest anti-social act, may make a moral citizen and an ideal husband and father.

CHAPTER XXX

PAUPERISM

IT may seem strange to discuss pauperism in relation to marriage and to speak of it as a hereditary factor, but it is necessary to discuss it, because considerable ignorance prevails on the subject, it being generally confused with poverty. There is a radical difference between pauperism and poverty. People may be poor for generations and generations, even very poor, and still not be considered or classed with paupers. Pauperism generally implies a lack of physical and mental stamina, loss of *self-respect* and unconquerable laziness. Of course we know now that laziness often rests upon a physical basis, being due to imperfect working of the internal glands.

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But whatever the cause of the laziness may be, the fact is that it is one of the characteristics of the pauper. And while we cannot speak of pauperism being hereditary, the qualities that go to make up the pauper are transmissible. No normal woman would marry a pauper, and the woman who would marry a pauper is not amenable to any advice or to any book knowledge. But men are sometimes tempted to marry daughters of paupers if they happen to be pretty. They should consider the matter very carefully, for some of the ancestral traits may become manifest in the children.

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